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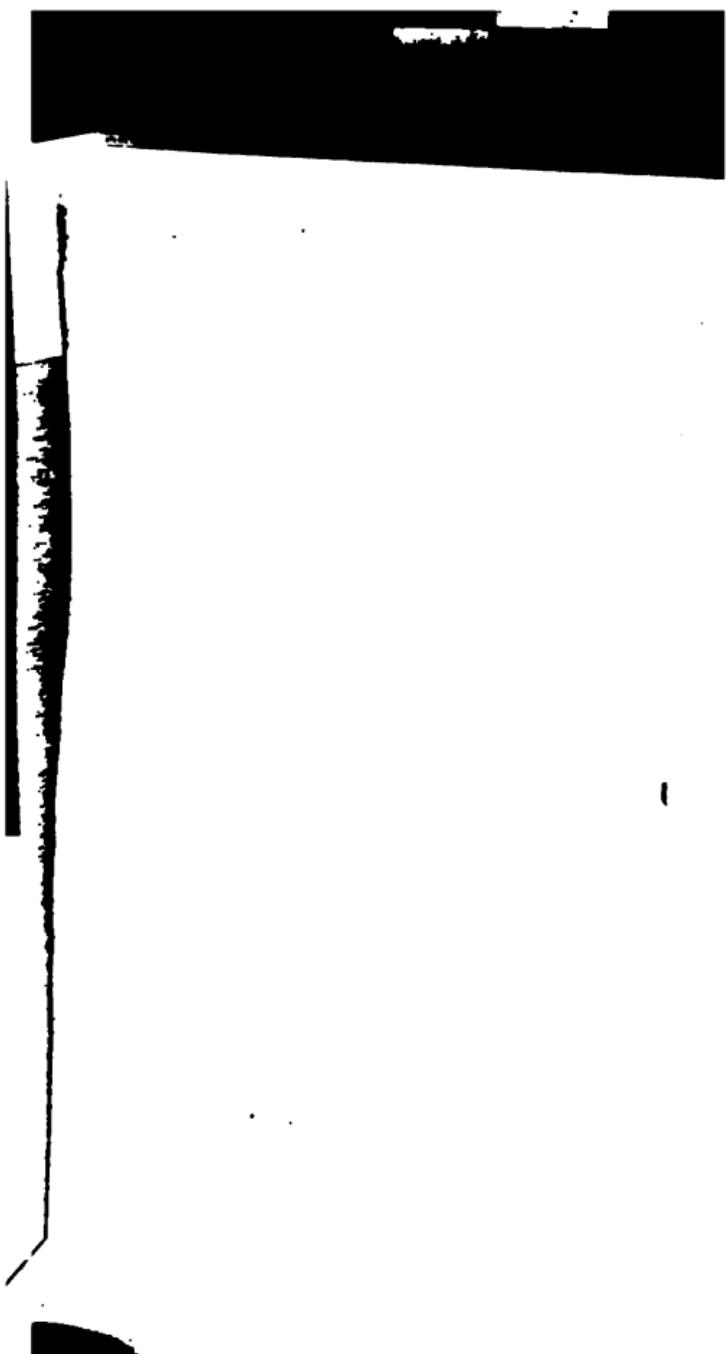


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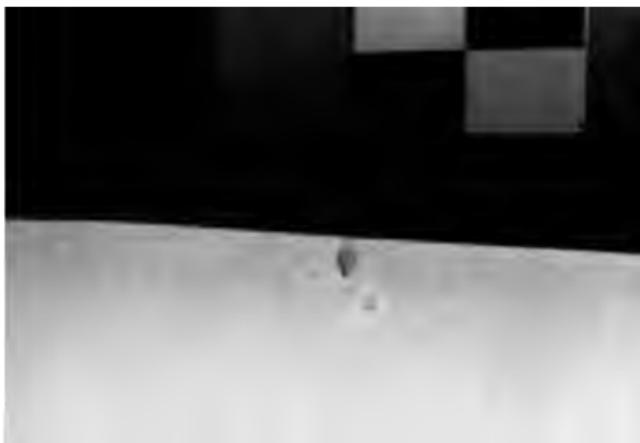






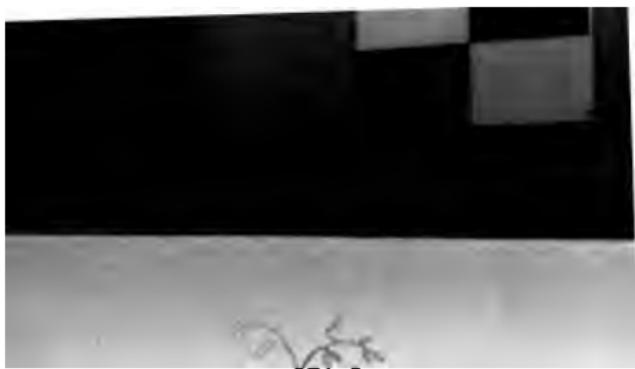
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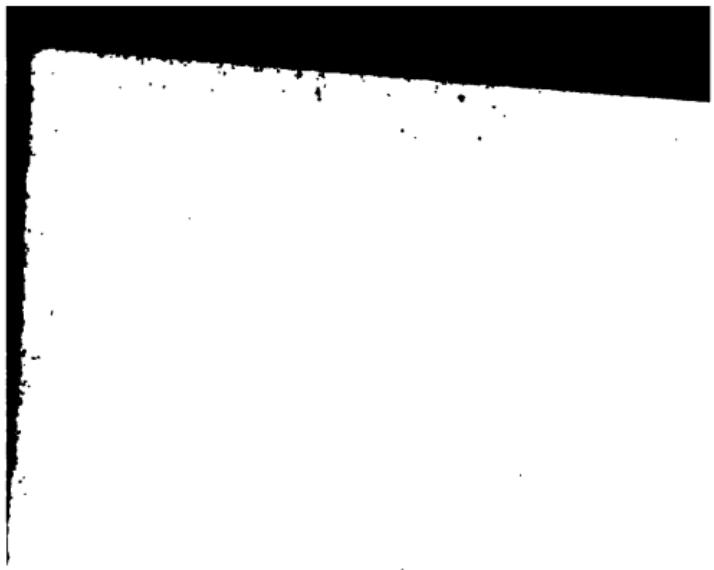
Glad Tidings of Good Things

BY THE

REV JAMES SMITH



WITH ILLUSTRATIONS
BY HENRY D. COTTERELL
AND A PRACTICAL APPENDIX



GLAD TIDINGS
OF
GOOD THINGS.

BY
JAMES SMITH,
CHELTENHAM;

AUTHOR OF

"BREAD FROM HEAVEN," "EARLY AND LATTER RAIN,"
"GOOD SEED FOR THE LORD'S FIELD," "LIGHT FOR
DARK DAYS," "SUNNY SUBJECTS FOR ALL SEA-
SONS," "A BOOK YOU WILL LIKE," "PEARLS
FROM THE OCEAN," "FRUIT FROM THE
TREE OF LIFE," "GOOD NEWS FOR
ALL," "RILLS FROM THE ROCK
OF AGES," "GLEAMS OF
GRACE," ETC., ETC.

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—
1861.





PREFACE.

IN a world like this, something is needed to animate and cheer us; in a state like ours, as sinners against God, there is but one thing that meets the case, and that is the gospel. This gospel is most appropriately called "GLAD TIDINGS," for it brings tidings calculated to gladden the heart of the most depressed and sorrowful of men. It reveals God's wondrous love, it tells us of the Saviour's grace, and makes known the promise and the power of the Holy Spirit. It is indeed "GLAD TIDINGS OF GOOD THINGS:"—for it informs us of pardon for the guilty, peace for the troubled, wealth for the poor, rest for the weary, and salvation for the lost. Precious gospel! it commends itself to the head and the heart of all who have a correct knowledge of themselves, and their standing as guilty sinners before God. It just meets their case, and when it is unfolded and applied to the heart by the *Holy Spirit*, it makes the lame man *leap like an hart*, and the tongue of the dumb sing.

Now as my little book is full of the gospel, and is intended for just the same persons as the gospel is, I thought I could not be doing wrong if I gave it the same title. I am persuaded that many a poor sinner, and many a tried and troubled believer, will find in it, "GLAD TIDINGS OF GOOD THINGS." But ever keeping in mind, that every thing is just what God makes it, I would caution my reader from expecting a blessing from the book *alone*. The blessing must come from God, who may very graciously send it through such a weak and feeble instrument. If you would get a blessing from the book, you must read it with prayer, often lift up the eye and heart to God while reading it for his blessing upon it, and you will not read in vain—but if you read without this, you may.

And now, O thou good and gracious God, who art pleased to use weak and feeble instruments that the power may be evidently from thee, I beseech thee use this little volume, for the glorifying of thy holy name, the magnifying of thy own free and sovereign grace, the exalting of thy beloved Son, the comforting of thy own people, and the conversion of many, many sinners. Almighty God, work with this book for the good of souls, and all the glory shall be thine for ever. Amen.

JAMES SMITH.

Cheltenham.



CONTENTS.

	PAGE
Tidings of Good Things	11
privilege	19
fection set.....	25
worthy of God	29
round of Pardon	33
humbled and Grace exalted	38
oice of Christ.....	44
and Evil alike from God	50
mber the former Days	55
ring	61
Presence in his House.....	65
Good Shepherd	70
ng for Salvation.....	74
’s Prayer	78
s regarded	84
Prospect	92

	PAC
The Power of the Spirit.....	9
Whose son art thou?	10
The Proof of Faith	11
The new Creation	11
The Transition.....	12
The great Deceiver.....	12
“ Bring him unto me”	13
Warned, Admonished, and Encouraged.....	13
The Believer’s Present and Future	14
The Lord’s Remnant	14
Where is Sarah?	15
The Lord’s Requirement	15
The Servant’s Encouragement	16
The Servant’s Honour	16
Seek the Lord and Live.....	17
Abiding Love	17
Love to Christ	18
“ Thou wilt bring me unto Death”	18
The Dew of Heaven	19
Brought low, but helped	19
In Word and in Power	20
Love to the Word a source of Peace	20
Sorrow and Joy	21
Nothing impossible.....	21
<i>Redeeming Love</i>	21

CONTENTS.

ix

	PAGE
The Painful and Pleasant	222
Come unto me	226
Prayer for the Dark Places	231
For or Against.....	235
A Call on the Redeemed	239
God's gracious Proposal ..	243
Jesus Preaching ..	247
Paul's last Testimony	251
Wondrous Love!!!.....	255
The Christian's state	262
He was Humbled	269
Co-operation.....	274
The Spirit's Work in the Believer	278
Lest they should be Converted.....	281
Fear Prohibited, and Good News Published	289
God willing to give the Spirit	294
Paul's Determination.....	303
A Message from God	306
Our gathering together	314
The Law of thy Mother.....	318
How old art thou?	324
The Preparation of the Heart	329
God's Request ..	334
Hezekiah's Testimony	338
Constraining Love	343

	PAGE
The Best Friend	347
The Sympathy of Jesus.....	351
Confidence in God	357
The King's Highway	363
"I Change not"	369
Blessed of the Lord	375
Partial and Perfect	378
The End	381
"Ask what I shall give thee"	383
"The Lord Reigneth"	384

GLAD TIDINGS OF GOOD THINGS.

This is God's representation of the gospel. It brings tidings from heaven, tidings for sinners, tidings of good things for them—yes, tidings of the very best things, for the very worst of men. Not for them exclusively, but for men as sinners, including the very worst of them. It is the glorious glad tidings of the blessed God, giving correct views of his nature, revealing his loving heart, publishing his gracious thoughts, and making known his mercy to the sons of men. Tidings calculated to gladden the saddest heart, cheer the desponding mind, and fill the despairing soul with joy and peace. Never were such tidings prepared, or sent to any world but this—nor to this before. No one but an infinite God could have devised them. No one, but the All-merciful would have sent them. O that heaven and earth would unite to praise, bless, magnify, and adore his holy name for them!

The best thing is a Saviour. One who can save such sinners as we are, who not only



12 GLAD TIDINGS OF GOOD THINGS.

can but will. Here we are informed, that God hath sent his Son, to be the Saviour of the world. That the only begotten Son, who was in the bosom of the Father, possessing the nature of the Father, and equal to the Father, in majesty, power, and glory—that this only begotten Son, came into our world, took our nature, made an atonement for sin, and opened a way in which any sinner, and every sinner who will, may be saved—saved certainly, honourably, and eternally. Yes, any sinner can be saved now. Every sinner who will shall be saved now. There is no impediment in the path. There is no legal difficulty in the way. Jesus has all the qualifications required in one who is to save the vilest, to save freely, and to save all who apply to be saved by him. The glad tidings forbid despair, they prohibit despondency, they are intended to dispel every doubt and fear. There is in reality no room for a single doubt, no room for a solitary fear, if the gospel is understood and believed. Any sinner, be he who he may—every sinner, be he what he will, may be saved—and be saved the moment he hears the gospel, let it find him where it will, or in whatever state it will. Jesus is an almighty Saviour. Jesus is an ever willing Saviour. Jesus is a loving Saviour. There is no reluctance on his part. It is no difficulty to him. Therefore he calls sinners to him—sinners of every name, sinners under

all circumstances. His invitations embrace all. The glad tidings exclude none. The man or woman who reads these lines, is as really, as sincerely invited by Jesus, to come and be saved by him, as if a letter had been written and addressed to that person by name. All who hear or read are invited, all who are invited are desired to come, all who come are welcomed, and all who are welcomed are saved. Can you conceive of anything better than this, a Saviour for sinners—a Saviour to deliver from the lowest hell, and raise to the highest heaven. A Saviour from sin, the cause of suffering; from guilt, the source of fear; and from the world, which is doomed to destruction. Precious Redeemer, may thy name be soon universally known; and may the glorious glad tidings of thy saving love, power, and mercy, be published in every land, in every tongue, to every soul!

Next to the Saviour, comes *the free and full forgiveness of all sin*, and the gospel is the glad tidings of this. Without pardon, we perish. Without pardon, we cannot know peace. Without pardon, we cannot be holy. Without pardon, we cannot have fellowship with God. Without pardon, there can be no heaven. Now, the gospel is the glad tidings of pardon, the pardon of all sin, the instantaneous pardon of all sin, the eternal forgiveness of all sin, for every one who believes in Jesus. All the prophets bear

14 GLAD TIDINGS OF GOOD THINGS.

witness, that through Jesus, and by faith in his name, pardon may be obtained. All the apostles preached a full, free, and everlasting pardon of all sin, for every one that believes in Jesus. And by the gospel, a complete pardon of every sin, and the perfect and everlasting justification of every person, is guaranteed to every one that believes on the Son of God. A pardon without penance—a pardon without confession to a priest. A pardon without delay. For the moment a sinner renounces all dependence on himself and his own works, places his confidence in the finished work of Christ, and confesses his sins at a throne of grace, he is forgiven all trespasses. And, as often as he is overcome by temptation, falls into sin, and brings guilt upon his conscience; confessing his fault, pleading the name of Jesus, and trusting in God's mercy, he is pardoned afresh. Daily sins are forgiven by a gracious Father, and by constantly applying to the all cleansing blood of Jesus, the conscience is kept clean, peaceful and happy. O what a mercy to have an open fountain! O what a privilege to have the promise of a free and perfect pardon on confession of sin and exercising faith in Jesus! This the gospel presents to us, not once in our lives, but every day, every time we hear or read it—well therefore may it be called “glad tidings of good things.”

The gospel is also the good news of a better

stry, even a heavenly one. Heaven, is a for the weary, a home for the homeless, the best society for the lonely and sole. Heaven comprises all that can t the intellect, satisfy the heart, and fill soul. It is enriched with all the wealth God, it is filled with the glory of God, it is the house and home of God. In ven there is no pain or privation, no f or sorrow, no losses or crosses, no ptations or trials, no wants or woes. even contains the highest proofs of the atness, grandeur, and magnificence of l. Heaven is the home of the brightest, est, and most dignified of God's intelligent ion. Heaven! what is it? Heaven! it does it comprise and comprehend ? eye hath not seen, ear hath not heard, her hath entered into the heart of man, things which God hath prepared for n that love him. No one can give the test guess at what heaven is, but what- it is, whatever it contains, the gospel ; us that it is for sinners—for just such iers, as the writer, and reader of these s. Nor is heaven a place difficult of ess, or hard to obtain. There is a new living way to it, and Jesus is the way. coming to him, and trusting in him, we er on the way ; and by confiding in him, walking with him, we make progress in way. The path to heaven, is not by s of righteousness which we have done



16 GLAD TIDINGS OF GOOD THINGS.

or can do, it is not by any sufferings we have endured or can endure, but it is by simple faith in Jesus. He that believeth hath everlasting life, and shall never come into condemnation. Whosoever believeth in him shall not perish, but have eternal life. Nor can we have life, escape condemnation, or arrive at heaven in any other way, for God's word is plain and decisive, "He that believeth on the Son of God, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Reader, the kingdom of God is come nigh unto you, will you enter it? The good news of a Saviour is made known to you, will you embrace it and act upon it? The pardon of all sin is presented to you, will you accept it? Heaven, God's heaven, and the way to it, is set before you, will you believe and make use of it? The gospel is God's last, largest, and best message to man. It contains the promise of all man can need, and all that God can give, to every one who believes the message, is willing to receive the grace, and applies for it. No sinner that reads or hears the gospel, perishes because he cannot be saved, but because he will not. Take heed therefore how you treat the gospel, for we can conceive of no greater sin, than disbelieving God's message; or of any greater insult offered to God, than to treat his message with contempt. Believe

the gospel, and it will make you glad. Receive Christ, as presented in the gospel, and it will satisfy your soul. Enter on God's consecrated way to glory, and heaven with all its joys, pleasures, and glories are yours. But, if you refuse, you perish—if you neglect you die—if you put off, it may be too late. Now, the glorious glad tidings are presented to you—presented to you as from God—you are told that there is a Saviour, and a great One—a Saviour for sinners, for sinners such as you are—a Saviour for you if you will receive him, employ him, and give yourself up to be saved by him. A pardon is now offered you, the pardon of all your sins whether secret or open, past or present, of heart and life—a pardon that will bring peace to your conscience, holiness to your heart, and a foretaste of heaven into your soul. A pardon that will fit you for fellowship with God now, and communion with God for ever. Heaven is now set before you, you may obtain it, and eternally possess it. Is it possible, that such sinners as we are, so vile, so poor, so feeble, so utterly worthless, may obtain God's heaven, and dwell in it with God, with the Saviour, with the Patriarchs, Prophets, and the angelic hosts for ever? It is, and more than possible, it is comparatively easy, only believe and all is yours—nor is that left to be done by your own power, for the Holy Spirit, who works faith in the sinner's heart, is plainly, positively,



18 GLAD TIDINGS OF GOOD THINGS.

and solemnly promised to every one that asks for him. With that sweet and precious assurance, as it dropped from the Saviour's lips, we close our remarks on the glad tidings ; " If ye then being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Oh what amazing words of grace
Are in the gospel found !
Suited to ev'ry sinner's case,
Who knows the joyful sound.

Poor, sinful, thirsty, fainting souls
Are freely welcome here :
Salvation like a river rolls,
Abundant, free and clear,

Come, then, with all your wants and wounds
Your ev'ry burden bring !
Here love, unchanging love abounds ;
A deep, celestial spring.

" *Whoever will*," (Oh gracious word !)
Shall of this stream partake :
Come thirsty souls, and bless the Lord,
And drink for Jesu's sake.

This spring with living water flows,
And living joy imparts ;
Come, thirsty souls, your wants disclose,
And drink with thankful hearts.

Millions of sinners, vile as you,
Have here found life and peace ;
Come, thirsty souls, and prove it true,
And drink, adore, and bless.

THE PRIVILEGE.

PRIVILEGES should always be employed to enforce duties. This is the apostolic method, and it is like oiling the nail before we attempt to drive it. Paul wanted the Philippians to be of one mind, therefore he enforced humility, and set before them the example of the Lord Jesus, who had done so much for them. He wished them to be contented and thankful, blameless and harmless, or sincere,—transparent,—and he reminds them that it became them, because they were "*the sons of God.*" Phil. ii. 15. What an honour to be conferred on man, fallen man, and yet this honour have all the saints.

THE PRIVILEGE. We were by nature the creatures of his power, the subjects of his government, and yet traitors to his throne. By grace we become his sons. First, by adoption, as Pharaoh's daughter adopted Moses, and brought him up for her son; so Mordecai adopted Esther, and brought her up as his own daughter; so the Lord in the exercise of his rightful sovereignty, adopted us. Second, by a new birth, we are again, born from above, born of God, by the Spirit; in consequence of this we have a new nature, a spiritual nature, in

a sense, a divine nature. Out of the new birth, as its effect and fruit, grows faith ; and faith leads us to Christ, connects us with Christ, and it is testified that we are the children of God, by faith in Jesus Christ. Adoption, changed our state ; regeneration, changed our nature ; and faith, proved our relationship. Adoption, was an act of God without us ; regeneration, was the work of God within us ; and faith was an act put forth by us. Adoption was of pure grace ; regeneration, was by divine power ; and faith was by the exercise of the newly imparted principle of spiritual life. Adoption, was by the Father before time ; regeneration, was by the Spirit in time ; and faith in Christ, was after we had passed from death unto life. Adoption gave us a name in the book of life, regeneration made us one of the family, and by faith we were discovered to, and recognised by our brethren. Blessed be God for putting us among his children, for giving us the nature of his children, and for working in us the faith of his children.

THE PROOF. Children honour their Father ; and the Lord's people honour and reverence him. Therefore he asks of some, "If I be a father where is mine honour?" Children obey their father, and God's children obey him, and obey him from the heart. Children love their parents, and the children of God love him, and prize his presence above their *hinnest* joys. They are led by the Spirit to

know themselves, to trust in Jesus, and to enjoy fellowship with him; and as many as are led by the Spirit of God, they are the sons of God. They love all their brothers and sisters, all who are of the same family, who have the same nature, and resemble the Lord Jesus. Therefore John says, "*We know that we have passed from death unto life,*"—and does he refer to some deep experience of law terrors, dreadful temptations, frightful manifestations, or glorious joys? No, valuable as these things may be, he alludes to none of them, but says, "*We know that we have passed from death unto life, because we love the brethren.*" Love to saints, as saints, is a sure proof of saintship.

THE MARVELLOUS GRACE DISPLAYED, for it is marvellous grace, that God should adopt us for his children, especially when he had a Son, *and such a Son!* A Son who is the brightness of his glory, and the express image of his person. A Son whom he calls "*his dear Son,*" or "*the Son of his love.*" In whom love centred, and all the rays of his glory shone. He had one only begotten Son, but in addition to this, he had myriads of bright, beautiful, and obedient beings, who had manifested his creating power, and rejoiced in the displays of his wisdom. For at the creation of this earth, we read, that "*the morning stars sang together, and all the sons of God shouted for joy.*" Now that God with his Son as his only begotten, and with

such sons, as those blessed and holy angel should choose and adopt such vile, degraded and deformed beings as we are is wondrous grace indeed. Besides which, some whom he has adopted for his children, appear to be the very basest; where all were bad, God seems to have taken the very worst. And then the price it cost him to redeem us, that he might honourably put us among his children; *us*, who were his open, shameless enemies. Not only so, but that he should take such numbers of us, myriads, the great majority of our fallen race; and take us to raise us to such great, such amazing honour. O wondrous grace, of an infinitely glorious God!

Beloved, in our adoption, *Jehovah acts like a God*. Every thing connected with the display of his grace, is glorious, godlike, and divine. It was the *thought* of a God, profoundly deep, wondrously wise. It was the *purpose* of a God, grand and surpassing human conception. It was the *act* of a God displaying such condescension, such love such glorious grace, as only an infinite God could. *Our adoption secures us from all evil*. From all penal evil at present, and from all physical evil in the end. Naturally we could only expect evil, unmixed evil, or evil from every quarter; but God's grace displayed in our adoption, will remove us *an infinite distance from all evil, and put us in possession of all that is really good*. C

adoption lays us under infinite obligation to God. To spare our lives was mercy. To deliver us from going down into the pit was grace. But to raise us above angels, to place us before his face for ever, to constitute us his children, to love us as he loves Jesus, to make us his heirs, and to cause us to inherit the throne of glory; is grace beyond degree, almost beyond belief. Our adoption and its results will fill all worlds with wonder and surprise. Even now the angels seek to pry into the subject, and come to learn of the church the manifold wisdom of God. But to all God's intelligent creation, he will shew the exceeding riches of his grace, in his kindness toward us by Jesus Christ.

Beloved reader, are you one of "*the sons of God?*" Have you proved your adoption, by a new birth? Have you proved your regeneration, by your faith in Christ? Do you daily prove your faith in Christ, by your good works? Do you honour, fear, and obey God as a Father? Do you love him, and prefer his presence to all things beside? Are you led by the Spirit, into the truth of God, into fellowship with God, and in the ways of God? Do you love the brethren; all the brethren? Do you love them for Christ's sake, because they belong to him and resemble him? If so, rejoice that your name is *written in heaven*. If so, trust in *the Lord, and expect to receive from him all you need*. If so, honour the Lord more and

more, by your confidence, humility, an
grateful spirit. If so, publish the wondrou
grace, tell to all around you what great thing
the Lord hath done for you, and how he ha
compassion on you. If so, in all yo
troubles, trials, temptations, and distresse
look forward to the time, when absent fro
the body you will be present with the Lor
and dwell in pleasure and plenty in yo
Father's house for ever.

Behold what wonderous grace
The Father hath bestow'd
On sinners of a mortal race,
To call them sons of God!

'Tis no surprising thing
That we should be unknown;
The Jewish world knew not their King,
God's everlasting Son.

Nor doth it yet appear
How great we must be made;
But when we see our Saviour here,
We shall be like our head.

A hope so much divine
May trials well endure,
May purge our souls from sense and sin,
As Christ the Lord is pure.

If in my Father's love
I share a filial part,
Send down thy Spirit like a dove
To rest upon my heart.

We would no longer lie
Like slaves beneath the throne;
My faith shall Abba, Father, cry,
And thou the kindred own.

THE AFFECTION SET.

VID's attachment to the house and ordinances of God was strong and ardent. He often gives expression to it in the Psalms, when he had collected the princes and people of Israel around him, just before his death, to direct and stimulate them in reference to the building of the temple, he tells them of the great provision he had made for it, and accounts for his care and anxiety by saying, "*I have set my affection on the house of my God.*" 1 Chron. xxix. 3. Every true, well instructed Christian, feels the same, and can adopt the language as his own—in this light let us look at it, and apply the words to

A PLACE. In a changeable climate like ours, places for the worship of God must be fixed, and as where the Lord's people meet, always meets with them, we call every such place a house of God. Here he is worshipped, honoured, and glorified. Here his ordinances are administered, his people meet, his presence is enjoyed, and his promises fulfilled. Of such a place, the believer may well say, "*I have set my affection to the place of my God,*" and therefore I will support it, I will visit it, yea, I will make it

my spiritual home. Beloved, can you speak thus? Do you love the habitation of God's house, and the place where his honour dwelleth? If so, look at the house in debt, will you not make some sacrifice to remove it? Or, it is thinly attended, will you not endeavour to fill it? Or, it is perhaps unfinished, will you not make some effort to have it completed? You love God's house, then ask, What do you spend on God's house, and what on your own? Is there a fair proportion? You love it, that is right, but how much will your love lead you to subscribe weekly towards its support? What is your love worth? One penny per week? Well, if poor, it may be all you can afford, and God, who accepteth according to that a man hath, and not according to that a man hath not, will approve and be pleased with it. But if you subscribe a penny, when you could afford a shilling; or if you subscribe a shilling when you can afford a pound, God cannot be pleased with it, or accept of it. Let your conduct and contributions prove, that you have set your affection to the house of your God. Apply the words to

A PEOPLE. God's house is his church. Every church is a house for God, hence Paul in writing to the Hebrews says, "*Whose house are ye.*" Then we say, "I have set my affection on God's people"—as God's people are banded together for his glory, and engaged in his service. If this is the

case, you will cover their faults, and not expose them, for love covereth a multitude of sins. You will prefer their company, for love always associates with its objects. You will sympathize with them in sickness and sorrow, under losses and crosses. You will assist them in poverty, and rejoice with them in plenty. You will esteem and think more highly of a poor saint, than a rich sinner. You will identify yourself with them, and travel to glory in their company. If you have set your affection on God's people, you will speak for them, to vindicate them; you will speak of them, to commend them; and you will speak to them, to encourage them. You will feel towards them pity, if poor, or suffering; pleasure, if well supplied, and happy; and love, let their cases and conditions be as they may. You will act for them, to benefit and advantage them, and you will act for them on principle, and according to the means with which God has favoured you. You will meet with them to encourage, and assist them, and to enjoy their society, and devotions.

Affection always leads us to sympathize with each other, both in spirituals and in temporals. If a man were to say, I love my child, and yet starve it—or I love my wife, and yet neglect her—or I love my garden, and yet let it lie waste and uncultivated, could we believe him? To this purpose, John speaks, "Hereby perceive we

the love of God, because he laid down life for us; and we ought to lay down lives for the brethren. But whoso hath world's good, and seeth his brother need, and shutteth up the bowels of compassion from him, how dwelleth the love of God in him. My little children, let not love in word, neither in tongue, be indeed and in truth—and hereby we know we are of the truth, and shall assure our hearts before him." If we set our affections upon a place, we shall wish to be there—see it, to possess it, and to enjoy it—the house of God on earth, and of our Father in heaven. If we set our affection upon a people, we shall desire to be with them—be of them—so if we love the church as the household of God, we shall wish to be a family, and to be with them wherever they are, whether on earth, or in heaven.

I love the sons of grace,
The heirs of bliss divine,
Who walk in paths of righteousness,
And fly from every sin.

They Jesu's image bear,
How lovely is the sight!
They shall at length with him appear
In everlasting light.

They love my Father's name,
And gladly do his will;
They humbly follow Christ, the Lamb.
In purity and zeal.

WALK WORTHY OF GOD.

ISHING mercies, require us to be
hed persons. Favours conferred,
der great obligations. If the Lord
more for us, than he has for others,
s us to do more for him. We are
to act becomingly, or answerably
God has done for us. This the
always inculcate. Hence Paul
o the Thessalonians says, "*Walk*
God, who hath called you unto his
and glory." 1 Thes. ii. 12

D CONFERRED A SPECIAL FAVOUR
He had called them from hea-
and idolatry, by his gospel, and by
Spirit. He had called them into
om, the kingdom of his dear Son.
dom was set up in the world, and
owed with special privileges and
es. In this kingdom grace reigns,
iumphs, and God resides. They
ed to *perceive* its nature, which is
; to *enter* its gates, by a profession
to *unite* with its citizens, in all holy
; to *enjoy* all its privileges, which are
; and *great*; to *identify* themselves
als, which were painful and severe;
e in its honours, which are great

and lasting. They were called into the kingdom of grace, as introductory to the kingdom of glory. They were to be identified with Christ in his humiliation, that they may be exalted with him in his exaltation. *He called them unto his glory.* To receive information respecting it, to experience a desire to possess it, to be prepared to enter upon it, and eternally possess and enjoy it. What wondrous grace, to call such persons, from such a state, to such privileges and prospects.

HE REQUIRED ANSWERABLE CONDUCT FROM THEM. They were exhorted to walk worthy, meet, or becoming their dignity and profession. Believers who are in Christ's kingdom now, and expect to be in Christ's glory soon, should walk in separation from the world, as those who are delivered from it—in union with the saints, as those who are one with Christ—in obedience to the Saviour's precepts, as those who love his authority—in copying his example, as those who wish to be like him, in order to be with him, and enjoy his society for ever—in advancing his cause, as identified with it, and to whom it is in a measure entrusted. We should walk worthy of God, or answerable to the grace shown us, the dignity conferred upon us, the distinction made between us and others, and the glorious destiny appointed for us. Where much is given, much will be required. If there be any gratitude in our hearts, any

love to God in our souls, or any sense of consistency in our minds, let us walk worthy of God, who hath called us to his kingdom and glory.

God's kingdom is spiritual, therefore we are called to be spiritual persons. Influenced by spiritual principles, acting from spiritual motives, guided by spiritual truth, we should make it manifest that we are renewed in the spirit of our minds, and are being trained up for glory. Let us seek a deeper spiritual experience of divine things, a deeper insight into spiritual subjects, more spiritual enjoyment in God's ways, and ability to speak to edification on spiritual matters. *God's glory is pure, therefore we are called to be holy in all our behaviour.* Called to glory, we must be trained in purity. If heaven is to be our home, holiness must be our element. Our walk now, must be answerable to our expectations at the end. He that lives in sin, is very likely to die in sin, and he that lies in sin, will be damned for sin. Only he pure in heart will see God. Let us then walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. *God is peculiarly related to us, therefore we should walk becoming so great a privilege.* If God is our Father, let us walk as his children—so walk that he may not be ashamed to own us—*so walk, that he may be pleased with us, and commend us.* Let us walk always with him, cautiously before him, in

all things seeking to commend ourselves unto him. We ought so to walk as to please God. Let us therefore walk with his people, as his people, so that all who see us may acknowledge us, as the seed which the Lord hath blessed. Often let us ask, *Is this becoming?* Ought I to be here? Ought I to act thus? Should I go into the world so far? Should I be on such good terms with them, who are on such bad terms with God? Shall I take my Father's enemies, to be my friends? *Is it meet to requite the Lord's kindness thus?* Ask this, when the Bible is neglected, when the closet is not regularly frequented, when the means of grace are not prized, when you do not make God's glory, your great end in all you do. How humbling the thought, that God should do so much for us, and that we should do so little for him; that God should manifest such great kindness to us, and that we should manifest such unkindness to him. Holy Spirit, convince us of sin, correct us for our folly, and give, O give us grace, that we may "*walk worthy of God, who hath called us unto his kingdom and glory!*"

Glory, glory everlasting,
Be to him who bore the cross!
Who redeem'd our souls, by tasting
Death, the death deserv'd by us:
Spread his glory,
Who redeem'd his people thus.

THE GROUND OF PA

d's people should be kinder hearted, and even injuries and insults. They far from them all bitterness and anger, and clamour, and all malice; taking their example. In forgiving, another has set them the exhortation to forgive one another for Christ's sake hath said, iv. 32. Here is,

TABLE BLESSING. God forgive all their sins, all their sins. Sinners. Ephesian shipper of Diana, polluted, some or vile. There was no induce him to shew their pardon their aggravations. Yet he sent his gospel, a free pardon to all who received his Son to be their did he for them? I they had done amiss, and crimes. When God says, "I v

be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." He pardons *willingly*, or from his heart, for he is a God ready to pardon. Therefore the Psalmist exclaimed, "Thou, Lord, art good, ready to forgive; and plenteous in mercy to all them that call upon thee." He pardons *freely*, forgiving all trespasses, as it is written, "Thou hast forgiven the iniquity of thy people, thou hast covered all their sins." "All manner of sin and blasphemy is forgiven unto men." "When they had nothing to pay, he frankly forgave them both," and forgave them all. He pardons *justly*, because his law and justice have received satisfaction at the hands of his Son. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He pardons *irreversibly*, so that he forgets when he forgives. "I will forgive their iniquity, and I will remember their sins no more." It is a blessing that may be enjoyed by the youngest of the Lord's people, "I write unto you, little children, because your sins are forgiven you for his name's sake." It is a blessing often repeated, therefore our Lord taught us to pray to our Father, for a daily pardon: and David sung, "Who forgiveth all thine iniquities," and "There is forgiveness with thee, that thou mayest be feared." Jesus is now "exalted a Prince and a Saviour, to give repentance and remission of sins."

How sweet are the Lord's words by Jeremiah, "I will cleanse them from all their iniquity, whereby they have sinned against me: and it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them."

THE GROUND ON WHICH THIS BLESSING IS BESTOWED. "For Christ's sake." Not on the ground of any merit or desert in us. Not on account of any duties performed, or any thing experienced by us. Yea, though it comes to us through faith and repentance, yet it is not for faith and repentance, but for Christ's sake alone. It is for the sake of what Christ has done, in honour of his perfect and infinitely meritorious work. It is to do honour to his name, on account of his suffering for sin, and pleading for sinners with his Father. It comes to us by Christ, who is related to us as our brother, Saviour, and friend—who stood for us in the everlasting covenant, engaging to do and suffer all the law required on our behalf—and by his rendering a perfect, an everlasting, an infinite atonement for us. Jesus procured our pardon. He commanded his apostles to proclaim a pardon. He promises to confer a pardon on all that believe. Every believer therefore is *pardoned*—pardoned fully—pardoned freely—pardoned cheerfully—pardoned justly—pardoned frequently—and

pardoned irreversibly—for such can never come into condemnation.

Reader, *are you pardoned?* Pardoned or condemned you must be. Every sin of thought, word, or deed, that you have ever committed lies against you, and is placed to your account, to be answered for by you in God's book, or there is not one sin chargeable upon you. To you may be applied the language of the Psalmist, "O the blessedness of the man whose transgression is forgiven, whose sin is covered ! O the blessedness of the man, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Or the language of our Lord to the pharisees, "Therefore your sin remaineth." If you have not the sense of pardon, *do you look for pardon through Christ, and through Christ alone?* God for Christ's sake will forgive you, if you plead his name, rest upon his blood, and rely on his faithful word. There is no difficulty in your obtaining, if you only apply for it in God's way, and are willing to accept it on God's terms. God for Christ's sake is willing to forgive you. *Can you live unpardoned?* What, live under sentence of death, when a pardon is offered you? What, live under condemnation, when God is prepared to justify you freely by his grace, through the redemption which is in Christ Jesus? If you live so, *you may die so; and dying so, you will rue your folly to all eternity.* Will you rest

upon duties, or frames and feelings, instead of resting upon Christ? If you do, you are not safe—you cannot have peace. Christ is the Rock on which we must rest—Christ is the REFUGE to which we must repair—Christ is the STRONGHOLD, to which we must betake ourselves. In Christ we are safe, we are pardoned, we have peace with God, we are entitled to everlasting life. Out of Christ we are in danger, we are unpardoned, to us there is no peace, and we can have no title to eternal life. My dear friend make sure of a pardon while you may, receive it from God's hand in Christ's name, and pray the Holy Spirit to bear his witness with your spirit, that you are God's child, one of Christ's disciples, an heir of glory, and that "God for Christ's sake hath forgiven you."

Father, our sins forgive;
With present pardon bless;
And let our souls the kiss receive
Which seals our inward peace.

Accept us in thy son,
Who bore our sins away,
Who all our debts discharg'd alone,
And left us nought to pay.

PRIDE HUMBLED AND GRACE EXALTED.

ONE design of the gospel is to humble the pride of man, and exalt God's grace. Its doctrines are very humbling to the proud heart, for they require us to become as little children, receiving truth as from God's mouth, and to believe it simply on his authority. It calls for faith, not reasoning for meekness, not argument. It always places God first, and traces up all good to him, and so lays the creature in the dust. But that which humbles, also exalts; that which lays us low, fills us with comfort. I was humbling to the disciples, to be told by Jesus, "*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.*" John xv. 16. But while it humbled, it was full of comfort. O how blessed, to be told by the Lord's own mouth "*I have chosen you!*" Here we have

A DENIAL. "*Ye have not chosen me.*" Not one of the apostles came to Christ until he went after them and called them. No one of them chose Christ first, or naturally. *Nor does any one choose Christ naturally.*

The sinner will not come to Christ, except the Father draw him; but if he were to choose Christ, he would. In order to choose Christ, one must *feel one's need of him*, but this no natural man ever does. He knows he needs something, he wishes to escape wrath, he may desire deliverance from his uncomfortable state, but he does not perceive, nor feel, that he needs just such a Saviour as Jesus is. No one will acknowledge his need of a physician, until he feels that he is sick; no one will sigh for a deliverer, until he feels that he is in prison, or in difficulties; so, no one will choose Jesus, until he feels that he is utterly lost without him. In order to choose Christ, we must conceive of him as lovely; but the natural man *sees no beauty in Christ*. To him he is like a root out of a dry ground, having no form nor comeliness. He can see beauty in his fellow sinners, but he sees no beauty in Christ. He can see beauty in the world, but not in the Son of God. He is blind to all the excellencies, beauties, and glories of Immanuel; and therefore he will not choose him. *He tries every way he can to do without Christ.* He will do any work, suffer any privation, or endure any pain, rather than come to Christ, until the Holy Spirit sways his will. He will trust in sacraments, services, priests, the virgin, any thing, or *any one, rather than trust in Christ alone; and in such a state of mind, it is impossible*

40 PRIDE HUMBLED AND GRACE EXALTED.

that he should choose Christ. *The sinner's heart is enmity against Christ*, and enmity cannot love ; as to choose, therefore, is expressive of love ; man, while carnal, cannot choose Christ. No words can be plainer than those of the apostle, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Against Christ, as the revealer and representative of God, the enmity of man is displayed, and while this is the case, he cannot choose Christ. The fact is, no one ever did choose Jesus in his natural state, and no one ever will. Hence,

THE ASSERTION. "*I have chosen you.*" *Jesus chooses all his disciples.* In the days of his flesh, he went up into a mountain, and he called unto him whom he would. He made his own selection. So in every instance, the choice is Christ's. He chooses each and he chooses all his people. *He chose them before they believed on him, knew him, or had any real care about him.* Just so in our case, we had no faith, until he gave it ; we had no knowledge of him until he imparted it ; nor did we care aught about him, until he led us to feel our deep and utter need of him. *He chose his people from the beginning, even before the foundation of the world*, and therefore they could not choose him first. *His choice of them was out of pure love.* Not because of any thing

would be, or do; but out of pure, dis-
ested love, the Lord chose them for
wn. *His choice was an act of sovereignty.*
anifestation of his right to do as he will
his own. A proof that he delighted in
y. In our election to eternal life,
shows himself to be God. He had a
t to choose. He exercised that right.
had wisdom to direct him in the exercise
at right, and therefore he chose wisely.
ever, Jesus says to you, and to me,
have not chosen me," nor did we, but
the effect of his choosing us. He says,
have chosen you," and he did so, or else
ould never have chosen him. Let this
ble us, and let it also fill us with love
nd zeal for Jesus. Which leads us to
IE DESIGN. "*That ye should go and*
forth fruit." Jesus ordained his dis-
s to be his witnesses, his ambassadors,
representatives, and he said, "Go and
forth fruit." Just so, he has ordained
nd bids us go into the world and repre-
him, and bear witness for him, and be-
h men in his name to be reconciled to
. *He chose us to be his servants,* and it
our imperative duty to serve him. To
e him out of love. To serve him from
itude, for the favour he hath shown us.
chose us to go and bring forth fruit.
it as his ministers, converts to the truth.
it as his members, even the fruits of the

42 PRIDE HUMBLED AND GRACE EXALTED.

Spirit, as love, joy, peace, long-suffering, gentleness, goodness, and faith. *He chose us to bear permanent fruit.* Fruit that will tell before God, and be valued by him. Fruit that will benefit man, and wring a verdict of approval from him. Fruit that will adorn the gospel, and win converts to his cause. Fruit that will honour himself, as the teacher and example of all that is good.

See, *who are elected.* The fruitful, those who continue in the word and ways of Jesus. We cannot read the book of life, but we can read the conduct of men; and by their fruits we are to know them. See, *who must have the glory of our fruit, of our salvation, of all.* He who chose us, chose us to bear fruit, chose us to be saved in himself with an everlasting salvation, chose us to both grace and glory. See, *that the love of Christ is pure and disinterested.* He could see nothing in us, why he should choose us, but his own pure love, he chose us, and ordained us, that we may bring forth fruit. See, *the folly of cavillers.* Some one must choose, either God or man, for religion, on our part, is choosing God, yielding to his will, and obeying his commands—and on God's part, it is God choosing us, setting us apart for his glory, and conferring grace upon us. Who then shall choose, the Sovereign or the subject? The infinitely wise God, or poor foolish man? The infinitely

PRIDE HUMBLED AND GRACE EXALTED. 43

good and gracious One, or the evil, depraved, and degraded one? But the dispute is settled, cavilling is vain, objecting is folly, for Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

To comprehend and fully prove
The depths of everlasting love,
A seraph's powers must fail ;
How then shall sinful worms below,
The great dimensions ever know,
Or give the full detail.

When dead in sin the sinner lay,
Love found a new and living way,
To bring him near to God.
'Twas through that sacred bloody sweat
Which made the Saviour's garments wet,
When he the wine-press trod.

O love beyond conception great,
Earth, hell, nor sin shall ne'er defeat
The counsel of thy will ;
For whom he stretched his bleeding hands,
In heaven a vacant mansion stands,
That they must surely fill.

The resurrection morn shall prove
The objects of eternal love
A royal blood-bought throng ;
Then in the riches of his grace,
They shall eternal wonders trace,
While ages roll along.

THE VOICE OF CHRIST.

WITH what conscious dignity our Lord often spake, claiming the highest homage we can render, and asserting his equality with the Father. He rejoiced in his Father's love, displayed omnipotent power, and proclaimed his supremacy and majesty, With what dignity he asserts his sovereignty, when he says, *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* John v. 25.

THE SINNER'S STATE. *He is dead.* Not merely bruised, or maimed, or mangled, but dead. In a state of separation from God the source and giver of life. Having all the natural powers, yet as they are all under an evil influence, powerless to do good. Being powerless, he is inactive in reference to spiritual things, though active enough in all that is carnal and worldly. Such are in general unconcerned, or if they are concerned for a season, the concern is neither deep, nor lasting. They are unfit for *holy society*, a corpse in a ball room, *would not be more out of place, than an*

THE VOICE O

onverted sinner in h
annoyed and distur
ould enjoy none of the
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spent. To the level c
will be brought. Low
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term destruction, except
be endured. O miserabl
doom ! By dead souls
with the lost we have c
yet how little we feel.
and undying sympathy
ners.

THE SAVIOUR'S PROMI
a period. "The hour
is." Jesus has specia
exerts his authority, and
The day of Pentecost. v

no lightning, but only a still small voice. As in the chamber, he quietly said, "Maid, arise"—or in the street he said, "Young man, I say unto thee, arise," and in each instance, without noise, or bustle, or excitement, the dead sat up, and were delivered to their friends. Just as quietly, as calmly, with as little excitement often, Jesus raises the dead in sin, and gives them everlasting life. *An effect*, those to whom he speaks shall hear—hear spiritually, and live eternally. It requires no effort for him to raise the dead, it is but for him to speak, and it is done. Life accompanies his word, and floats on the tones of his voice. *A result*, all who hear his voice live. They are quickened, though dead in trespasses and sins. They are raised up together with Christ, though buried in the grave of nature; *A solemn asseveration*, "Verily, verily, I say unto you." The Amen, the God of truth speaketh, and what he saith, shall surely come to pass. How solemn, how majestic his words, "*Verily, verily, I say unto you; the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.*"

THE BELIEVER'S PRIVILEGE. Hearing the voice of Jesus, he liveth. He is brought into union with Christ, who is the life; and through him into union with the Father, *who is the living, and life-giving God.* He becomes deeply, intensely concerned about

things of God—to know them, to possess them, and to enjoy them. He is active in the ways of God, aware of his will, awake to his requirements, and desirous of pleasing

him. He becomes fit for the presence of God. He enjoys the presence of God in himself, preparatory to the enjoyment of it in glory. To be with God is his heaven, to please God is his delight, and to be like him is his highest desire. He is safe from the wrath of God. To him, there is no condemnation, no second death, no curse, no punishment; but as Jesus said, “Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.” He is prepared to hold fellowship with God, and enjoy it; and that fellowship is the solace and delight of his soul.

He shall live. Live a life of holiness and usefulness on earth. Live notwithstanding death, which over him shall have no power. Live with God, in the full enjoyment of God in heaven for ever. Yes, all that Jesus speak in a way of grace, shall be in the possession of his glory.

See then, what the Church of Christ needs, what Jesus should speak—speak to sinners, convert them—speak to drowsy professors, and arouse them. Ministers may speak, but they will not heed them. Teachers may teach, but they will not be aroused

by them. It is the voice of Jesus that is needed, for where the word of a king is, there is power. His sheep hear his voice, and follow him ; but a stranger will they not follow, for they know not the voice of strangers. O Jesus, speak, speak we pray thee. Speak to thousands, to millions, and grant us a great and glorious revival. See, *why many are quickened*, it is because Jesus speaks. He speaks with the preacher, or without him—in public or in private, just as he sees fit. Every conversion, proves that Jesus is present, for as the Shunamite's son, could not be raised by the prophet's servant, though he had the prophet's staff no more can ministers raise dead souls although they have the everlasting gospel—Elijah must come in the one case, and Jesus must come in the other. See, *the dignity and power of the Redeemer*, he has the power of life and death. It is but for him to speak, and the end designed by him, must follow. He quickeneth whom he will. He gives eternal life, to as many as the Father hath given him. . He casts out Satan with a word. He dethrones sin with a word. He imparts eternal life with a word. O the millions to whom he has spoken, and every one of those millions responded, they lived a life of faith on earth, and they are now living a life of unspeakable joy in heaven. See, *to whom we should look*. Do we want our children converted, our servants saved

urches revived, our neighbours brought God, the heathen turned from darkness to light, or our own souls quickened, we must look to Jesus. Means without Jesus, are powerless; and as the poor man lay for years at the pool of Bethesda, without a cure until Jesus came, so may we. It is Jesus, and Jesus only, that can infuse life into the means we use, and render them effectual. See, *who should have the praise*. To any souls live? Have we been quickened? Are we living by the faith of the son of God? Then Jesus has spoken to us, he has done the work, and to him belongs the glory. Let us praise his holy name. Let us give him all the glory. Be this our song, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." O Jesus, speak to my soul and revive it—speak to our sinners, and save them! Speak with thy word, speak by thy servants, put life and power into the ordinances, and give us glorious illustration of thine own words. *The dead shall hear the voice of the Son of God, and they that hear shall live.*"

GOOD AND EVIL ALIKE FROM GOD.

God teaches by trials, and every trial should be looked upon as sent to teach us some lesson of importance. But for the trials of the saints what a different book the Bible would have been. How many records of the trials and troubles of believers we have there. Who can be in trouble now, and not find a companion in God's book? What a blessing has the book of Job been to thousands. But it never would have been such a blessing if Job had not been tried as he was. The tree was not only stripped, but barked; yet it survived, and was more fruitful afterwards than before. All was taken away but his wife, and she appears to have been spared to be a tempter and a trouble unto him. She would have him curse God and die. But he nobly repelled her suggestion, and said, "*What? shall we receive good at the hands of God, and shall we not receive evil?*" Job. ii. 10.

JEHOVAH'S PREROGATIVE. To send good, all good. *He sends all temporal good*, therefore Agur prayed, "Give me neither poverty nor riches feed me with food convenient

GOOD AND EVIL ALIKE FROM GOD. 51

for me ; lest I be full and deny thee, and say who is the Lord ? or lest I be poor and steal, and take the name of my God in vain." *He sends all spiritual good, not only food for the body, but for the soul.* He forms the light and creates darkness. His presence produces the one, and his absence the other. *He sends evil, not moral evil, for God cannot be the author of sin, nor in any way give his sanction to it.* Unless he could sanction the grossest insult that can be offered to himself, and an attempt to rob him of his glory, and deprive him of his very existence, he never could sanction sin. But afflictions, bereavements, losses, crosses, pains and sorrows, he does send. At times, likewise, he gives liberty to our enemies, and allows them to trouble us, and for a time to prevail against us. He sends good and evil sometimes in quick succession. He sent the fish to preserve the life of Jonah, and the gourd to screen him from the sun, but he sent also the worm to destroy the gourd, and teach Jonah a salutary lesson. Who can read the life of Jacob or Joseph, of David or Daniel, and not see that the Lord sendeth good and evil upon his people. Hence of the latter, the prophet asks, " Shall there be evil in a city, and the Lord hath not done it ? "

THE BELIEVER'S DUTY. We should receive all as from God's hand. The reference is not so much to the receiving, for we must receive it; but the manner of receiving it



52 GOOD AND EVIL ALIKE FROM

as from God. We often receive from God, but we do not so readily both alike should be so received. We should be received with gratitude with humility and love—with a sense of our unworthiness, and God's goodness. Nor should we forget that we are held responsible for the use of good things we receive from God. These should be received with patience and submission, saying with Eli, "It is right let him do what seemeth him good." This should be a recognition of his justice. Aaron, when his two sons were slain by his peccacy. He was dumb, he opened his mouth, because the Lord did it. This should also be confidence in God, because the dispensations of his hand prove a change in his heart. He does much when he sends evil, as when he sends good; for his love is not only eternal but unchangeable. The head should show reverence before the Lord, who says, "Shew me wherefore thou contendest with me." Or say, "Let us search thy ways, and turn again unto the Lord." We should receive good and evil alike, from a wise, gracious, and holy God; that he does, while he exercises his power, and maintains his high throne. *I always keeps his eye on his people, and secures our welfare.*

THE EXPOSTULATION. "What receive good at the hands of God?"

we not receive evil?" Are we to receive good, and only good; or are we to view good alone as coming from God? Are we not to look at evil, at our trials, troubles, and tribulations as coming from him? Or, are we to forget his favours, lose sight of his paternal relationship, quarrel with his wisdom and love, and thus act the rebel and the ingrate? Alas! this is too often the case. One trouble swallows up the remembrance of many mercies. We think more of one loss, than we do of the gains of years; and we are more affected with one hour's pain and sickness, than we are with months of ease and health. But it should not be so, nor would it, if we were properly affected with a due sense of our sinfulness, ingratitude, and unworthiness. Then in the midst of our good things, we should say with Jacob, "I am not worthy of the least of all thy mercies;" and in the midst of our evil things with Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

It is folly in our troubles to lose sight of God's hand: we should rather say, "This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." *Nor is it wise to complain of his dealings,* for a sinner out of hell never can have any reason to complain. Every thing short of hell is mercy. Yes, "it is of the Lord's mercies, that we are not consumed, an because his compassions fail not." To reb-

54 GOOD AND EVIL ALIKE FROM GOD.

against his dispensations is to awaken displeasure. He assures us that all he is in love. His word to us, when things at the worst is, "As many as I love rebuke and chasten, be zealous there and repent." Silence becomes us, that to justify God would become us more. *should not make too much of the instrument by which we suffer.* Joseph said unto brethren, "It was not you, but God." David said of Shimei, "Let him curse, for the Lord hath bidden him." The best of men always looked more at God who uses rod than at the rod he used. Not a dog moves his tongue without him. If he points, it is wise. If he permit, it is for good. He does nothing, he permits not to be done, that affects his children, but would do themselves, if they were as judicious, and as farseeing as he is. Is there a doubt, but in eternity we shall bless and praise his holy name, for the things that grieve and distress us in Believer, receive every thing, whether pleasant or unpleasant as from God's hand.

REMEMBER THE FORMER DAYS.

UPON whatever object the mind is fixed, it is sure to affect the heart. We therefore always direct sinners to the cross, and exhort them to keep the mind fixed on Jesus as suffering the just for the unjust, as dying that the sinner may live. Dying believers we often point forward, to the rest that remaineth for the people of God. But sometimes we find it expedient to direct suffering christians backward to the first stages of their pilgrimage, when they were called to suffer much for the name and cause of Christ. Thus Paul directs the Hebrews, "*But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions.*" Heb. x. 32.

WHAT HAD BEEN DONE FOR THEM? "*They had been illuminated.*" Man, by nature, is in the dark, yea, he is darkness. The gospel is sent as a great light, to enlighten those that sit in darkness, and in the shadow of death, and wherever it comes it does enlighten. *But illumination may be only common, which is simply by the word; as Paul speaks of some who were once enlightened.*



56 REMEMBER THE FORMER DAYS.

ened, but who falling away, it was impossible to renew them again unto repentance. Many get light in the head, who do not get grace in the heart. They get light into doctrines, ordinances, or duties, but they are not led to Christ. *Special* illumination is by the Spirit. The word is generally the instrument, but through the word the Spirit enlightens the heart. This was Paul's own experience, as he says, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here you see God, who is light, shines, he shines in the heart, and so shines as to reveal Christ, and to make him known as the anointed Saviour. This shining into the heart, always appears marvellous, as we read, "Who hath called you out of darkness into his marvellous light." It deeply humbles the soul and lays it low in the dust, as it did Job, who said, "I have heard of thee with the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." It determines the heart, and brings the soul to Christ, as he said, "It is written in the prophets, and they shall be all taught of God. Every one therefore that hath heard and learned of the Father, cometh unto me." It removes prejudices, proud reasonings, and *carnal misconceptions*, "Casting down imaginations, and every high thing that exalteth

itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It leads to practical godliness, and devotes the life to Jesus; prompting us to follow on to know the Lord. "The entrance of thy word giveth light; it giveth understanding to the simple. I opened my mouth and panted; for I longed for thy commandments." Spiritual illumination, affects our views of every subject, it shows sin to be hateful, the law to be holy, Christ to be lovely, the world to be empty, the church to be beautiful, and heaven to be all desirable. Reaching the heart it affects the head, and changes and transforms the life. To be thus enlightened is to be renewed in the spirit of our minds, and to become new creatures in Christ Jesus.

WHAT WAS SUFFERED BY THEM. "*They endured a great fight of affliction.*" Their afflictions were like a conflict with some foe, a great conflict with some terrible foe. They were heavy, pressing them down; many, coming from different quarters; and various, the more calculated to try and dispirit them. But they endured them. They stood patient under them, as under a burden; they endured, realizing that God was present, would support, and make them more than conquerors. They met them with fortitude, as good soldiers; they persevered, as those whose hearts were set on the prize. Like the *Thessalonians*, they received the word in

much affliction, with joy of the Holy Ghost; yet they had not resisted unto blood stricken against sin, and therefore they were likely to be tried more severely yet. Now we have passed through our last trial, we cannot tell whether we have had the worst trial. But though we do not know that, we know the grace of Jesus is sufficient for us, that his strength will be made perfect in our weakness, and that, let what will come as our day so shall our strength be. Let us not therefore be alarmed at the prospect of trouble, or be terrified by the thought of trial; but let us remember the past, and let confidence face the future.

WHAT WAS URGED UPON THEM. "*Care*, remembrance the former days." They were days of severe trial. Then your strength was small, and your knowledge defective. You had but little experience of the sustaining power of grace, or the faithfulness of God to his people in trouble. You were young disciples, raw recruits, untried and untriumphant. You were grims, and yet you stood, fought, and conquered. *Compare the past with the present.* You now know much more of your weakness, and where your great strength lies. You have now much more experience of the power and sweetness of experimental religion. *Improve the comparison against the present.* You may be assaulted by fears, be filled with needless alarms. But if you stood your ground at first, surely you

If you triumphed then, why should despair now? Fear not, for the Lord is with you, is more than all that can gainst you. Never yield, but grasp your sword, hold up your battered shield, call upon great captain of your salvation, and so t whatever may come upon you. Beware the first backsliding step. Hold on. Press onward. But never slide back, much less turn the back to the foe or to the trial. Face it ever comes. Meet all that approaches. You will find that what appeared most hideable in the distance, will lose more than half its terrible character when near at hand.

Remember the former days, hold fast that which hast, and let no man take thy crown. Since unto you have already attained, walk in the same rule, mind the same things, press on toward the mark for the prize of our high calling which is of God in Christ Jesus. Tribulation you must have. Troubles will come upon you. Dark days and long nights may be before you. Make up your mind to the worst. Force your way through every obstacle. Every thing will give way before faith, prayer, and perseverance. You will overcome, for grace is provided for you, vouchsafed to you, and may be obtained by you. You must overcome if you are to be crowned, enter the holy city, and sit down with Jesus on his throne. Cowards and traitors will be disowned by him. Those

fearful and unbelieving will be placed
front rank of those whom he will bring
to the lake of fire. Take heed then, that
you lose not the benefit of the past, but
remember the former days, the trying scenes
have passed through, and take heart,
terminated not to quit the field, until
a conqueror, and more than a conqueror
through him who hath loved you, and given
himself for you. The Hebrews
tended to the admonition, and took
the spoiling of their goods, knowing
themselves, that they had in heaven
better and enduring substance. O God,
give us grace, so to remember
past as to take courage for the future,
grant that we may go on from strength
to strength, from stage to stage, until
we arrive in that better country, where
there shall be no troubles to burden us, no
enemies to annoy us, but where all will be happiness and
peace for ever.

O may the heavenly prospect fire
Our hearts with ardent love,
Till wings of faith and strong desire
Bear every thought above.

Prepare us, Lord, by grace divine,
For thy bright courts on high;
Then bid our souls rise up, and join
The chorus of the sky.



PURIFYING.

In the dealings of the Lord with Israel, we have a pretty clear representation of his dealings with his people in general. All was based on mercy, and was intended to display the holiness, justice, and grace of the Divine nature. If they sinned, he corrected; if they repented and returned to him, he pardoned. While they continued obstinate, he continued to strike; until at length, he is determined to overcome, and special mercy steps in. Thus it was in Isaiah's time, and the Lord said, "*I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.*" Isa. i. 25. Thus the Lord, at times, speaks to us.

THE WORK TO BE EFFECTED. *Purification.* "*I will purge away thy dross,*" which may represent our worldliness, formality, and unbelief; which like dross mixes with the pure metal and debases it. "*I will take away thy tin,*" or self-righteousness, which like tin is light, glittering, and mean, not to be compared with pure silver. When the ore is put into the fire, the dross rises, spreads over the metal, obscures it, burdens it, causes disturbance, and affords matter for speculation or inquiry. So when the Lord puts

his people into the furnace, the hid
ruptions of the heart rise, they spre
the whole soul, they obscure all our
ces, they burden and deject the spir
disturb and distress the mind, they
matter for Satan to work upon, and
fears and inquiries. The purifying
is at times very severe, and we requi
kept long in the furnace. While
through it, we often draw wrong conc
we write bitter things against oursel
are tempted to give all up for lost.
is so much dross, that we conclude
nothing else, and corruption rises :
and fast, that we doubt whether we h
grace of God at all. But painful :
experience, it is necessary, it is saluta
will glorify the great PURIFIER at le

THE AGENCY EMPLOYED. "*I will
hand upon thee.*" The Lord purifies
his own hand. By his hand, we
stand his wisdom and power combi
his special and particular providenc
hand sustains, carries, supplies, and
his people. It produces, directs, a
afflictions, trials, and sufferings for o
As his grace is set upon sanctifying
providence kindles the fire, and ther
trouble, trial, and affliction ; these ac
soul as fire on the ore, and separate i
cious from the vile. Mark how he
sents it, "*I will turn my hand w*
"With a turn of the hand, he

circumstances, and brings us into the best trials. He does it easily, and he it effectually too. He purges thorough. He purges away all the dross, and takes all the tin. He makes thorough work and will get great glory by it.

THE OBJECT IN VIEW. He intends to make us clean, like pure gold, or choice silver free from all dross. Bright and shining that we may catch and reflect the rays of glory. Beautiful and ornamental, we may be fit to adorn the house not with hands. Valuable and useful, serving his wise and holy purposes, being highly esteemed by him. Righteous and full, answering to the requirement of his word, and honourably maintaining our profession.

In a word, he intends to make us pure and holy, like his own beloved Son, thus answering our prayers, accomplishing his gracious purpose, and fulfilling his great glorious promises.

loved, let us expect trials and afflictions. They are appointed for us. The hand of God will bring them upon us. Let us therefore be prepared for them, that they may come upon us unawares. See the cause of many of our trials, there is dross and tin in us, which needs removing, and nothing but such trials and troubles will remove them. God does not afflict willingly, but only when circumstances call for it. Nor are afflictions in themselves evil, but in love, showing the value that he



sets upon us, and his determination to remove our dross from us. *Observe the design he has in view*, to purify and thereby render us more valuable, bright, and beautiful. It is his will that we should be sanctified, therefore it is his will that we should be afflicted and tried. *Let us look upon our afflictions as coming from God*. It is his turning his hand upon us. His wisdom plans, and his power executes all his designs. Troubles do not spring out of the dust, but are sent by God for a purpose worthy of himself. *Let us then seek to hasten the end intended*. As soon as the metal is refined, the fire will be drawn. As soon as we are purified and made white, our afflictions will terminate. Let us not then despise the Lord's chastening, as though it was not necessary ; nor let us faint, as if it was unnecessarily severe: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hear God's purpose, and mark his end, "*I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them ; I will say, It is my people : and they shall say the Lord is my God.*"

Could we leave our foolish dreaming
Of a fancied heaven below,
And see Jesus' glory beaming,
How our souls would long to go !

D'S PRESENCE IN HIS HOUSE.

sufferings very frequently spring from sins. Jacob sinned against his blind brother and his elder brother, therefore he suffered. He must be sent from home to distant country, sent alone without guide or protector. Weary with his journey he lay down for the night. He took a cold stone for his pillow, stretched himself on the ground, and beneath the heavy dews of the night he fell asleep. Grace takes advantage of circumstances, and God comes to reveal himself in a dream. He sees a ladder reaching from earth to heaven, and he hears the voice of God speaking from the top of it. He perceives that heaven and earth are connected, and that communication between the two worlds is constantly carried on. He wakes from his sleep, full of solemn impressions produced by his dream; and being awake he says, "*Surely, the Lord is in this place; I knew it not.*" Gen. xxviii. 16. These words are applicable to the sanctuary, and may well be used by many. Let us look at them in this light, and notice, *THE FACT.* *The Lord is, where his people are gathered together for prayer, and preaching his word.* *This arises from necessity of nature, for all*

the omnipresent God, he is present every where, in all parts of his vast universe. God is present in heaven, earth, and hell. But he is especially present where his people meet in his name, because he has *promised* to be so. Of old he said, "In all places where I record my name, I will come unto thee, and I will bless thee." He will be present, and present to bless. So our Lord said to his disciples, "Where two or three are gathered together in my name, there am I in the midst of them." The triune God therefore is especially present in our worshipping assemblies, for he has solemnly pledged his word to be so. In addition to which, his people *invite* him to be there. No place however magnificent, no company however large, no service however devout, no sermon however earnest, eloquent, or scriptural it may be, will satisfy them. It is the presence of the Lord they want, and the presence of the Lord they must enjoy, or they cannot be satisfied. The Lord loves to be invited by his people to meet them, and he is sure to accept of their invitation. Nor should we ever meet together in any religious service, without first earnestly and devoutly inviting the Lord to meet with us. However, God will keep his word, and will be found in the assemblies of his saints.

THE DESIGN. The Lord is present to *observe*. He observes every thought we *conceive* or *indulge*, every word we speak or

hisper, and every action of the mind and body. He is present to *record*. A book of remembrance is written before him, which contains a record of our desires, prayers, and retences. For many pretend to be devout who are not. He is present to *bless*. He lesses some with penitence, some with power, and some with pardon. Indeed so numerous and so various are the blessings he rings and communicates, that it would be impossible to enumerate or describe them. He is present to *receive*. To receive the homage of his people, the confessions of the sinner, and the petitions of all who approach him. He is present also to *divide* and *distinguish*—and by the ministry of his word, and the work of his Spirit, he distinguishes between the precious and the vile, and divides between the saint and the sinner. How solemn then, to meet with God's people, for then we must meet with God. How valuable divine ordinances, in which such blessings may be obtained. How serious we should be in the sanctuary, if such an observer is present, and if such a record is made.

THE CONFESSION. "Surely, the Lord is in this place; and I knew it not. To many we may say, this must be true, or you would not trifle as you do. How many trifle during prayer, while the Scriptures are read, while God's praises are sung, and while the gospel is preached. Others pray, but these

only pretend, or scarcely that, and so mock God. Others praise God, these mock him with a solemn sound upon a thoughtless tongue. Others hear the word, as if God was speaking to them, but these are no more affected by it, than as if it was an old song. If they realised that God was in the place, they would never trifle as they do. They would be serious, if not spiritual; attentive, if not devout; expecting a blessing, if not enjoying the Divine favour. "*The Lord is in this place, and I know it not.*" To some we must say, you did know it, but you failed to realise it; for if you had, you would have sought his face, implored his blessing, expected the fulfilment of his word, and have deeply felt the solemn circumstances in which you were placed. Sinner, when you meet with God's people, remember, God is there, and act accordingly. Perhaps you seldom, if ever, come nearer into contact with God, than when you meet with his people in his house. Seeker, do you remember too, that God is there—there to receive sinners, there to forgive sins, there to be reconciled to offenders, there to answer prayers. Believer, never, never forget that when you go to meet with your brethren, you go to meet with God.

In public worship, God comes to us in mercy. He meets us in order to bless us. He waits to be gracious in our midst. His hands are full of blessings, and his heart is full of

3. He proves the truth of his promise. never fails to meet his people. He is always there in time, and he never leaves until the service is closed. Late comers, and day goers, do not always think of this. *If you forget that we meet with God in his house, fail to realise that he is in the place, it will be always so.* He will call the sinner to him at the bar of his justice, and will pour upon him the fierceness of his wrath, fiery indignation. He will call the believer to meet him before the throne of his glory, and to enjoy his presence for ever. Be in heaven, and feel, God is here, my God and my friend, how blessed! But to be in hell, and feel, God is here, my grieved offended God, here to deal with me according to my sins, how dreadful!

Thy favours, Lord, surprise our souls;
Will the Eternal dwell with us?
What canst thou find beneath the poles
To tempt thy chariot downward thus?

Still might he fill his starry throne,
And please his ears with Gabriel's songs;
But th' heavenly majesty comes down,
And bows to hearken to our tongues.

Great God, what poor returns we pay
For love so infinite as thine!
Words are but air, and tongues but clay,
But thy compassion's all divine.

THE GOOD SHEPHERD.

THIS title Jesus claims for himself. Other shepherds may be good comparatively, but he is good absolutely. A good shepherd is one thing, *the* good shepherd is another. All that a shepherd should be, Jesus is. All that a shepherd should do, Jesus does. He is the Lord's shepherd, and looks after his Father's sheep. He is our shepherd, and has taken charge of us. We may sing right joyfully, "The Lord is my shepherd; I shall not want;" because Jesus said, "*I am the good shepherd, the good shepherd gives his life for the sheep.*" John. x. 11.

THE OFFICE. *A shepherd.* This implies *trust*, for he undertakes the charge of the flock, he is entrusted with the sheep. It includes *care*, he is required to watch over, take care of, and provide for all the wants of the sheep. It requires *attention*, for the sheep have many wants, are liable to many diseases, and in the east were exposed to many foes. It is a situation of great *responsibility*; the flock is the wealth of the owner. The shepherd becomes answerable for the safety, condition, and prosperity of the flock, up to the amount of his ability. Just so Jesus is entrusted with the flock of God, all

of the flock devolves on him, his whole nation is given to it, and he has become responsible for it. Hence speaking of the lost part of the flock, he said, "And other sheep I have, which are not of this fold; them also I must bring, and *they shall hear my voice*; and there shall be one fold, one shepherd."

THE CHARACTER. *I am the good shepherd.*" was the character he acquired. He knew this, without either vanity, or pride, or boasting, he could say, "*I am the good shepherd.*" He was the *true* shepherd, not a hireling. He knew his work. He tended his flock. He cared more for his sheep than for himself. He was *kind*. He gathered the lambs with his arm, carried them in his bosom, and gently led those who were strayed. His kindness extended to the whole flock, and to every sheep and lamb in

He was the *watchful* shepherd, who abides in the midst of his flock, and lest any should hurt it, keeps it night and day. His eye rests on the whole, and follows every

He was as *wise* as he was watchful. He knew the nature, diseases, habits, wants, and dangers of his flock. His wisdom could never be baffled, nor his knowledge be at a loss. He was as *self-denying* as he was kind. His flock was ever first, himself last. For his flock he suffered, for his flock he labored, and for his flock he died; in consequence of which he could say, "Not one

of them is lost." Blessed Jesus, help me all seasons of weakness, want, and woe, remember that I have a good shepherd; true of heart, infinitely kind, ever watch inconceivably wise, and full of self deny love!

THE PROOF. "*The good shepherd giveth his life for the sheep.*" His object was preserve his sheep; rather than part with them, he would die for them. It was ransom them, they had strayed, they had trespassed, and an infinite ransom was demanded, and that ransom he laid down his to pay. It was to rescue them. To rescue them from the grasp of divine justice, from jaws of the great destroyer, from the present evil world, and from all the penal consequences of their transgressions. It is in order to present them faultless before presence of his glory, with exceeding joy and to surrender them to his Father worth of his admiration, delight, and highest love. For this he gave his time, his talents, labours, and his life. O thou good shepherd and hast thou given thy life to preserve me from death, to ransom me from hell, to rescue me from Satan, and present me glorious to thy Father! Then I will bless thee while I live, and will glorify thy name ever and ever.

Did not the conduct of Jesus as a shepherd shew special love? Did he not do for his flock what he did not for others? Much

have died for them in a sense in which did not die for others? *Will Jesus obtain object?* Will his flock, his whole flock, saved? Will he never lose a lamb? ver. Never. This is his Father's will, and will carry it out, that of all which he gave he should lose nothing, but raise it up in at the last day. *What induced Jesus to act as he did?* The sheep were his Father's property and choice, and such was his love his Father, that he was willing to lay vn his life for them, rather than his ther should lose them. He therefore epted the sheep at his Father's hand, and dertook the entire charge of them. They re entrusted to him that he might see to ir salvation and everlasting glorification. us his own character became involved in ir destiny. If they are saved, he is honred, exalted, has a name above every ne, for doing what no one else could do, i bringing a glory to God, which no one e could bring. But if the flock is scatter- if any of the sheep are lost, the shepherd ist bear the blame for ever; for he either dertook what he could not do, or he was t faithful to the trust committed to him. If could save, and did not, where is his re? If he would have saved, but could t, where is his power? But the good shep- rd can and will save every member of his & with an everlasting salvation.

WAITING FOR SALVATION.

TROUBLES have a tendency to wean us fr^c the world, to weary us of life, and make long for the better land. In the buoyan of youth, amidst the pleasures of manhoc when all things go well with us, we have f^c aspirations after that city which hath fou dations, whose builder and maker is G^d. But amidst the pains of sickness, the vex tions of business, and the weakness of ag we long to depart and be with Christ whi is far better. Then, like Jacob, wearis with life's trials, satisfied with all God's des ings, and worn out in God's service, we ca say, "*I have waited for thy salvation, Lord.*" Gen. xlix. 18.

THE OBJECT OF DESIRE. *Salvation,* deliverance, full and perfect deliveranc Deliverance from Satan, his temptation suggestions, and annoyances. Deliveran from all sorrow, trouble, grief, and car The Lord's salvation, which he purposed himself, promised in his word, procured b *the labours of his life, and the agonies of h death, which he proclaims by the everlasti gospel, and perfects by the work of his Sy*

~~THE THREE COUNTRIES.~~ **A SALVATION,** WHICH
ance from all evil, both physical and
nd the possession all good, both na-
spiritual. **A salvation which brings**
est glory to God, the greatest con-
Satan, and the greatest good to
salvation which will exalt, satisfy,
fy us.

TRIARCH'S POSTURE. "*I have waited*
for salvation, O Lord." This is our only
osture as believers in Jesus. We
for death, but for God's salvation.
the plan of it in the word to study,
ave the pledge of it in our hearts to
us. It is for us therefore to wait
l perfection, and to wait in God's
's time, until it arrives. Let us wait
which is a preparation for it—pres-



lovely, desirable, and precious. To be perfectly holy, is the natural and constant desire of the regenerated soul. *Faith holds on God's promise.* Which is the promise of salvation, for as John says, "This is the promise that he hath promised us, even eternal life." This promise, as presented in the gospel, is apprehended, appreciated, and appropriated by faith. Faith believes it, is sured of it, and rests upon it. *Patience waits for God's time.* Nature is often in a hurry, trials and troubles spur it on, and at times it comes restive; but grace is willing to wait, yea, would rather wait, if God may thereby be glorified. "I have waited," said Jacob, and "if we hope for that we see not," said Paul, "then do we with patience wait for Love works in God's vineyard. None wait patiently, so comfortably, so consistently, those who are diligently employed in God's service. O how many evils are prevented and how much good is obtained by diligent working for God! *Hope expects full enjoyment.* As God has promised it, faith believes it; and as faith believes it, hope expects it; hope expecting it, we patiently wait it; and while patiently waiting for it, often enjoy the foretastes of it.

Reader, is your heart set upon salvation? Upon being saved from sin now, that you may be saved from all sorrow, sighing, and sadness for ever? Salvation may be had, but it must be sought. If you are willing,

damned, you need take no trouble, just let things take their course, and we are lost. But, if you wish to be saved, must strive to enter in at the strait gate, must set your heart upon obtaining the salvation which is in Christ Jesus, you must yourself, take up your cross, and follow me. Faith, the faith which saves us, comes from Christ, receives from Christ, trusts in Christ, has fellowship with Christ, nor will now the soul to rest until it realises that we are one with Christ. "Believe in the Lord Christ, and you shall be saved :" but if I believe not, you must be damned, for that believeth not the Son of God shall see life, but the wrath of God abideth on him." We are saved by grace, but it is through faith, and that not of ourselves, it is gift of God ; not of works, lest any man boast.

O that I first of love possessed,
With my Redeemer's presence blest,
Might his salvation see !
Before thou dost my soul require,
Allow me, Lord, my heart's desire,
And shew thyself to me.

Appear my sanctuary from sin,
Open thine arms and take me in ;
In thy own presence hide :
Hide in the place where Moses stood,
And shew me now the face of God,
My Father pacify'd.

ELIJAH'S PRAYER.

To the throne of grace, every complaint should be carried, there every promise should be pleaded, and every request made. As God as our Father, we should be free; for all the good things we need, we should earnestly plead. Both temporal and spiritual blessings should be sought, for our rules in providence as well as in grace. In every thing, by prayer, we should let requests be made known unto God. Prophets, archs, prophets, and apostles, carried even thing to the Lord. "*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth for the space of three years and six months.*" James. v. 17. Notice

THE PROPHET. His name was ELIJAH signifying, "The strong Lord," or "The Lord is my strength." His experience answered to his name, for his strength was in God, the Lord was his strength, and in strength of the Lord he wrought wondrously. His office was that of a prophet, employed to deliver God's messages, and at times to predict future events. He was also a

the his honour. *This character* was that
good man He was on good terms with
being reconciled to him, and walking
in close and intimate communion with
He was engaged in a good work for
which called for much courage, faith,
and perseverance. He was jealous for the honour
and felt his soul filled with indignation
at the insults offered to God by the
priests of Baal and Ashtaroth. He was one
of the greatest power with God, he could touch
the arm of God, arrest the arm of God, and
raise the hand of God. Like Jacob, who
had been in close communion with God and prevailed, and like
the man whom God said, "Let me alone,
I will not destroy them." Yet he was *but*
a man of infirmities and affected as we are. "Of
ourselves, and of the world with ourselves," this does not
make us perfect or blameless, but possessed
of a fallen nature, affected as we are.
~~contented in his body with main blemishes~~

O how many prayerless prayers ! How little feeling there is in man's devotions ! The fervent effectual the righteous man is but seldom of us. But Elijah had faith in God's prayer-hearing, and prayer-answering. He had faith in prayer too, as an ordinance of God, ordained to bring down blessing upon God. He prayed, aiming at God's glory, that should be the great end always kept in view. He prayed aiming at man's good, with a desire to bring God's glory, should ever be manifested. Elijah prayed for a judgment, for "that it might not rain." His object was to convince the people of the sin of giving them a striking opportunity to Baal, and of seeing what God would do for them. It was also to correct their errors by teaching them that it was an evil thing to be bitter, that they had forsaken the true God. It was intended to reform them, and bring them back to the worship of the true God. He obtained an answer to his prayer. Rain there was periodical, about once a month; but for three years and six months, it rained not. Seven of the winter months passed by, and not a drop of rain. Then, the dews were constant and heavy; but there was neither rain nor dew. What a dreadful visitation ! The brooks were dried up, the fountains and springs exhausted, and the beds of the rivers laid bare. Famine and death reigned over the land in fearful triumph, and

himself had to be supported by a miracle.
O the terrible power of the prophet's prayer!

We may pray for rain, or fine weather if needed. For judgments we may not pray, but for mercies we may entreat God. God will answer prayer, if it is earnest, if it is the prayer of faith, if our motive in presenting it is good, and if it is in accordance with his will. It must have these qualifications. Prayer, without earnestness, or intense feeling, in such a case would be but mockery, or a complaint at best. To ask of God without believing his power, or general willingness to answer, is but to insult him. Unless our motive is good, our prayer cannot be acceptable. And not to ask in submission to his will, is to dictate to his wisdom, and display our conceit. *Objections from the laws of nature, or human philosophy, are not to be allowed to affect us in prayer.* Every miracle interfered with the laws of nature more or less, and many answers to prayer, have been given in opposition to those laws. When Joshua was in deadly conflict with Israel's foes, and the going down of the sun was likely to prevent the completion of the victory; he cried, "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Did the laws of nature hinder here? So in the case of Elijah, the *Prayers of the prophet dried up the clouds*

of heaven, and again his prayers r
from the sea, and with it soaked
So, when Hezekiah was directed
house in order, and was told that
die and not live, he prayed and t
was reversed, fifteen years were ad
life, and the promise of deliverance
hand of the king of Assyria was g
To assure his mind and confirm his
prophet was directed to say unto h
shall be a sign unto thee from the
the Lord will do this thing which
spoken. Behold, I will bring agai
dow of the degrees, which is gone
the dial of Ahaz, ten degrees back;
the sun returned ten degrees, by
grees it had gone down." In Josh
the sun stood still, but in Hezekial
back, where were the laws of nat
Which was strongest, prayer or
laws? Look at the three Hebrew
Nebuchadnezzar's furnace, is it no
of fire to consume and devour all th
bustible? Did it not consume and
all the bonds that bound them, at
their garments or persons, it had n
"The princes, governors, captains,
councillors, being gathered toge
those men upon whose bodies the fi
power, nor was an hair of their hea
neither were their coats changed
smell of fire had passed on them
We ask, where were the laws of n

Which was strongest, prayer or nature's laws? So in the case of Daniel, who was cast into the lion's den, whom the hungry lions had no power to touch. But enough, wherever God presides, he rules, and wherever he rules, all things must submit. He who made the laws of nature, can control the laws of nature, and if necessary for his own glory, or for the good of his people, he will. In prayer, therefore, let us keep in mind that we address a God who is omnipresent, all wise, and free, bound by no law but his own will; and who doeth according to his will in heaven, earth, and hell. *Especially let us pray with intense feeling, for spiritual good, and against spiritual evil.* Valuable, as temporal things are, they are not to be compared with spiritual; while therefore we pray for rain, if the earth needs it, or that it may not rain, if vegetation is suffering from it, let us pray with all our hearts, and with all our souls, that the dew of God's blessing, and the showers of his grace, may come down upon his church, and upon the hearts of his weary people. Gracious God, withhold the storms of thy wrath, and pour down the showers of thy mercy, let the gales of grace blow upon us, and the sun of righteousness shine, making us fruitful in every good word and work, for Jesus' sake Amen!



DESIRERS REGARDED.

OUR religion is sometimes at a very low ebb. What with trials without, stirring up corruption within; and the temptations of Satan taking advantage of our various defects, we can scarce tell whether we have the root of the matter in us or no. At such times, we are led to look back, and to take hold afresh of those portions of the word, which cheered and comforted us when we first began our pilgrimage. On one such sweet portion my eye is now fixed, may the Lord help me to write a few lines on it, which may do those good who are weak in faith, and weary in the way. "*He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.*" Ps. cxlv. 19.

THE CHARACTERISTICS. *Fearing.* Our fear is often of a very mixed character, partly legal and partly evangelical. Our fears are often very painful, nor are they always very salutary. When first awakened by the Holy Spirit, and led to see our lost state and condition, the principal object of

our fear is the wrath of God. We know we deserve it, the guilt of sin in the conscience, fills us with alarm respecting it, and we fear that it will suddenly fall upon us. The eye of the mind is fixed on the threatenings of the word, and in them appears the holiness, justice, and majesty of an offended God. Our fears are now strengthened, and terrible alarms often agitate the soul. We need the promises and invitations of the word, and long to appropriate them, but dare not so much as touch one of them. They are for the Lord's people, and we cannot believe that we are such; or they are for particular characters, and we dare not conclude that we are among them. O if we could but escape the dreadful wrath of God, if we were but delivered from his awful threatenings, if we had but an interest in his promises, or if we could but even claim his invitations, our fears would not be so strong, or so painful, but we cannot!

When the mind has been led to see something of the graciousness of the Divine character, and the nature and design of the great atonement, hope springs up, and our fear is somewhat changed in its character. We now fear sinning against God. If we could but abstain from sin! If we could but live a holy life! If our hearts were but clean! But when we turn the eye within, and see what a horrid pit of pollution the heart is, and mark the working of corruption

there, we fear that we are too ~~v~~
noticed, or regarded with pity or con
by a holy God. O what painful
feel working within us now—we
we must be banished from God, that
never see his face, or feel his forgiv
We see not how a just God, can eve
or justify such sinners as we ar
could but pray, or repent, or be
might hope, but when we try to pra
all confusion; when we would rep
hearts are cold as ice, and harder
nether millstone; and when we woul
we feel as if we could believe any
the gospel, and every one but G
can believe for others, but we cannot
for ourselves. Yet under all this
the fear of God—for conscience i
the soul is set against sin, and the
in accordance with God's precepts.
though they have not peace, though
not enjoy rest, though they are no
we must say that they "*fear him.*"

They have had many and painfu
working within them, which desire
the bent of the mind, and the wi
the Spirit of God. The principal,
desire, is for an interest in Chri
appears to the soul as the one thin
If it had this, it could endure any p
suffer any pains, and do any t
requires; but without this, every
task, every privilege a burden.

general principles, saying, "Christ all, and therefore he died for me—the propitiation for the sins of the world, and therefore for my sins." something more definite, something stinct, something more satisfactory. to see, that Christ was its personal ite, and all meritorious sacrifice ; all that the law required of it, and g all that the law threatened to upon it. Or to realize that it is ed in the person, work, and death s, as if identified with Jesus, repre by Jesus, and doing and suffering in

When such a sense of interest in is obtained, then the desire of the soul low Christ, to know all about Christ. low Christ thoroughly, scripturally, perimentally ; so to know him, as to ; all to him, and leave all with him. he soul desires to hold near, dear, and communion with him ; often to hear im, having his word applied to the nce and the heart. Also to love him, im, obey him, enjoy him, and praise o share with his people in all their d sorrows, griefs and gladness, to be ith them on earth, preparatory to one with them in heaven for ever. re some of the desires of them that m.

LORD'S LOVINGKINDNESS. " He
of the desire of them that fear him."

His Spirit kindled it, and his g
fulfil it. This led the Psalmist to
“ How excellent is thy lovingkin
God ! therefore the children of
their trust under the shadow of th
They shall be abundantly satisfied
fatness of thy house ; and thou sh
them drink of the river of thy p
Not only satisfied, but abundantly
Not only satisfied, but filled with
drinking, as the thirsty traveller, o
of pleasure. O the sweet satisfac
the intense pleasure experienced,
Spirit seals home a sense of our i
Jesus, unfolds the glory of his pe
work, sheds abroad his love in ou
and seals us to the day of redempt
gives freely, without any induc
our parts, as it is written, “ He h
the hungry with good things, and
he hath sent empty away.” There w
in the party but hunger, poverty,
lessness, and the Lord filled the s
fying it fully. “ He satisfieth th
soul, and filleth the hungry w
goodness.” Poor tried soul, the i
fulfil thy desires, he may delay to
a time, but he will make good his
thou shalt rejoice in him, and his
name. “ *He also will hear their*
will save them.” Pray they cannot.
to their own apprehension, but ex
they must. As Peter, when sin

water, cried, "Lord, save me!" And the poor woman, overwhelmed with distress about her daughter, cried, "Lord, help me!" So this poor soul cries, and cries often, and from the depths of the soul, "Lord, save me!" They cry, as the young ravens for food, or the young lions for prey, or the babe for the breast; their brief prayers are the language of the new nature, the cry of the regenerated soul. They cry, because burdened with sin, and terrified with a sense of wrath. They cry for deliverance from their fetters, and the bondage in which they are held. They cry against temptations, especially temptations to sin and despair. They cry because of enemies, especially the enemy which would condemn their souls. They cry for help in troubles, and deliverance from sin and hell. They cry for strength and direction, under a sense of weakness and perplexity. They cry, and as the mother hears her infant, and flies to its relief; as the father hears his son, and runs to meet and forgive him, so the Lord hears the cry of a quickened soul, and saves it.

God-fearing souls are blessed. They hunger and thirst after righteousness, and they shall be filled. They want to be right, internally and externally, before God and before man, in state and in experience; for this they hunger and thirst, and with this they shall be blessed. They desire, what

God intends to bestow; they cry, for what God delights to give—he therefore will fulfil their desire, he also will hear their cry and will save them. Is my reader, a poor, doubting, fearing soul? If so, let me say for your encouragement, that if you can trace out within your heart, a desire for Christ and his salvation, and if that desire is the abiding, ruling desire of your soul, it is a proof of the work of the Spirit of God, it is the smoking flax which Jesus will never quench, but will raise it to a flame. If you have a cry put into your heart for deliverance from sin, Satan, and hell, God put it there, and he that put it there intends to answer it. It may be a feeble cry, a pitiful cry, a painful cry, but the Lord will hear and answer it. Cry on then as the woman of Canaan did—cry so much the more, as discouragements increase, as the poor blind man in the gospel did, and Jesus will soon hear thee, and answer thee to the joy and rejoicing of thy soul. *God notices desires and looks.* He hears the desires of the humble, and satisfies the desire of every living soul, that is of every one made alive by the Holy Ghost. A look reaches his heart, raises his arm, opens his hand, and brings deliverance; as David testifies, “I sought the Lord and he heard me, and delivered me from all my fears. They looked unto him and were lightened; and their faces were not ashamed.” *God reads the desires of your heart.* God notices the uplifted eye. God listens to the feeblest

ises which God has made for us, and promises are fulfilled. When God is promises he glorifies his own faith-and fills us with joy and peace. for ever blessed, be our promise-and promise-fulfilling God. His mercies great towards us, and his truth from generation to generation. In thousands and millions of instances has he fulfilled the desire of them that fear him; he will do so in millions more. In he has heard the cry of the soul; he hears it now, and he will hear more. Holy Spirit, comfort thou the the poor, depressed, and sorrowful. **whose desire is toward thee, and who**
----- All Praise to God! -----



REST IN PROSPECT

TIME is thickly sown with the seeble, and the soil appears most proli day, almost, brings something new and our trials are not often single, in troops. When we are most p we are often nearest some great tri Job found it so. His troubles c pectedly, nevertheless he receive from God, and blessed the Lor But he was flesh as well as spirit, in addition to poverty and reproa filled with pain, his heart failed he cursed his birth-day. He ga hope of comfort in this life, and l ward to the grave, not only with with a longing desire. How pat touching are his words, as he loo tomb, or the place of graves. " wicked cease from troubling; and weary be at rest." Job. iii. 17.

THE LORD'S PEOPLE ARE OFTEN PEOPLE. They weary, for they have strength, either physical, mental, o —they have a rough up-hill road

hey have a heavy burden to carry. are weary of sin, which is a constant and cause of discomfort; and of whom which they cannot by any means ed in the present world. They are of the world, to which they are cruel and of Satan, who is incessantly trying disgrace, distress, and perplex them. are weary of the professors of reli-

whose inconsistencies grieve and tire them; and of the old man, the body which, the law in the members, which they constantly to carry about with them, which often presses them down to the

Weary ! O how weary is the believer, in body and in mind, of almost thing within, and every thing without. How is he ready to wish for the wings above, that he may flee away and be at or for his Lord's messenger to come, set him eternally free. Weary one, look here is a hope laid up for thee in heaven and look forward, there is a good, a glorious time coming !

HERE IS A PLACE AND TIME WHEN THE

resurrection, will find rest in millenial blessedness. The whole church, comprising all God's wearied ones, will find perfect rest in ultimate glory, when the Son shall deliver up the kingdom to the Father, and God shall be all in all. Rest! Sweet word. Rest! Delightful prospect. We shall rest from the voice of an accusing conscience, which often causes pain—from all our doubts and fears, which often becloud the mind—from all the temptations, used by Satan to lead us astray, or arising from our inbred lusts, turning us aside from the right way, or employed by the world to allure or alarm, in order to divert us from the right path. We shall rest from persecution, arising from the malice and hatred of men—from all our toils and labours—from the evil designs of professors of religion—and from all our pains and sufferings. We shall rest in full and holy satisfaction, possessing all we can wish for; in the presence of Jesus, the highest object of our desire; in the most delightful employment, for the honour and glory of God; in the sweetest composure of spirit, for ever freed from all fear of a change; in the full enjoyment of perfect and perpetual fellowship with God; and in the most complete state of perfection, to which such compound beings can be raised.

Reader, are you one of God's weary ones? Are you weary of earth, of yourself, and

ially of sin? Are you looking forward to rest of the grave, for the poor body; or the rest of paradise, for the emancipated soul? Are you in the midst of your existing troubles and trials, taking engangement from the prospect of the rest remaineth for the people of God? If cheer up, "There is rest, there is rest," you will soon reach it, and that rest be glorious. Weary sinner, there is for you in Jesus, but no where else; except you find rest in Jesus now, you will no rest at the end of life, but yours will restless spirit to all eternity. There is no rest, saith my God, to the wicked.

When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

Should earth against my soul engage,
And hellish darts be hurl'd,
Then I can smile at Satan's rage,
And face a frowning world.

Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God, my heaven, my all,

There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast,



THE POWER OF THE SPIRIT.

GOD has done great things for his people; but he has not done all that he is willing to do. Unasked he gave his Son, but he wishes us to ask for his Spirit. Not but his Spirit is in the church, but for more of his presence, power, and grace we are to plead. Every believer may have more of the Spirit than he has, so may any individual church; and more of the Spirit would make us more like Christ, fill us with joy and peace, and make us abound in hope. Beloved, "*the power of the Holy Ghost*," (Rom. xv. 13.) is greatly needed at the present day, by almost all of us, and by almost all our churches. Let us think of that power, pray for that power, and may the Lord fill us full of it. Consider,

ITS NATURE. It is not physical force, or anything resembling it, for it acts on mind according to its nature, not interfering with its freeness of action, or accountability. It treats us as men, not as brute beasts. It is compared to three powerful elements. To the wind, which is invisible, useful, and strong. To water, which is softening, cleansing, and fructifying. To fire, which purifies,

rarifies, and melts. It is something like the power of music, which attracts, captivates, and charms. Or the power of scenery, which fascinates, rivets, and delights. Or like the power of life, as it operates in vegetables, animals, and intelligent beings. It is *secret*, no one can discern it, but by its effects ; it comes secretly, works secretly, and its manner of acting is a *secret*. It is *sovereign*, it is exerted, directed, and regulated in sovereignty. No one can command it, and in many of its actings, no one can controul it. It is *successful*, it changes the heart, it renews the will, and it transforms the life. It comes to accomplish the Lord's purposes, to fulfil his promises, and to answer his people's prayers, and it never fails. It is the power of God, and therefore omnipotent. It is the power of the Spirit of God, and therefore spiritual.

OUR NEED OF THIS POWER. We need it. We deeply need it, for the gospel is inefficient without it. No matter who preaches it, or how it is preached ; eloquence and earnestness, simplicity and sincerity, affection and tenderness, all may be employed, but all will be in vain, without "the power of the Spirit of God." Sinners cannot be converted without it. The Spirit's power alone can raise the dead in sin, open the blind eyes, unstop the deaf ears, or new create the soul. We may change a man's opinions, and he may reform his life, but he is still under the power of spiritual death, still an enemy to

God, and still walking after the course world, until quickened by "the power of the Spirit of God." Anxious souls will receive Christ without it. They will not fear, attend ordinances and perform them, but as to opening the heart, receiving the Saviour, and enthroning him in the soul, this they will never do until they experience the working of "the power of the Spirit of God." The believer will not grow, or grow in grace, or abound in the knowledge of Christ, but will be a poor, stunted plant, without "the power of the Spirit of God." The backslider will be restored, and brought back to the fold and his fold; but will become hardened in sin, and will go on from bad to worse, "the power of the Spirit of God" being wanting in his experience. The church will not be vigorous, nor will the pastor be happy, unless the Spirit put forth his power in ruling, ruling, and controlling the whole. Dependent we are, both as individuals and communities, on "the power of the Spirit of God!"

THE MEANS NECESSARY TO OBTAIN this power. We would enjoy the power of the Spirit of God, we must seek it, but we shall never seek it in vain, unless we are deeply convinced of our need of it. We must feel that we are shut up in a world, do what we will, let circumstances be never so favourable, and suitable opportunities be never so plentiful, yet without the

putting forth of the power of the Spirit, all will be in vain. There must be deeply imbedded in our souls, and constantly rising up from our hearts, so as to influence and regulate our lives, a desire for this necessary and invaluable blessing. Desire is the life of prayer, and we shall never pray for the Spirit, so as to obtain it, unless it be the one absorbing desire of the soul. We must also have faith in the promise, and also in the God who made it. Coming to God, we must believe that he has it, and that he has the heart to give it—his word informs us that he has it, and his promise assures us that he is ready to bestow it. It must then be sought in earnest, united, and persevering prayer. Unless our prayers are earnest, it is clear that we do not feel our need, or heartily desire it; unless our prayers are united, we cannot claim the promise, made to social prayer for this and similar blessings; and unless we persevere until we obtain, it is clear that there is something wrong, or deficient in our experience. O that every member of Christ's church, deeply felt the need of "the power of the Spirit" in this our day, that every bosom glowed with a desire to possess it, that each one had a simple and steady faith in the promise, and that all would unite to plead fervently and perseveringly with God for this invaluable blessing.

Reader, do you feel the need of the power of the Spirit of God? Do you realise that it

is necessary for yourself, for your family, for the church of God, and for the world at large? Have you the deep seated conviction, that the Gospel is inefficient without the Spirit's power, that no sinners will be converted, that no anxious souls will become decided, that no backsliders will be reclaimed, that believers will not grow and thrive, and that the church will not be strong, vigorous, and fruitful without "the power of the Spirit of God?" Are you anxious that the Spirit should be poured upon us from on high, that so our personal religion may be deepened, that the church, the garden of the Lord may flourish and grow, and that the wilderness may rejoice and blossom as the rose? Do you heartily believe the promise, that our heavenly Father will give the Holy Spirit unto them that ask him? Without this, our efforts will be feeble, our prayers will be languid, and our hope will only be fitful. Life is not more necessary to the vegetable in order to its growth, or the sun to our system in order to its fertility, than is faith in God, and in the promises he has given, to our success at the throne of grace. Do you feel any responsibility on this point? Surely, if the Spirit is so deeply needed, if it is promised to the prayers of God's people, and if you can pray, there is some responsibility resting upon you in reference to the matter. *Has God, by his Apostle, commanded us to*

be filled with the Spirit? Ephes. v. 10. Does not this suppose that the Spirit may be obtained? Does it not lay us under a solemn obligation to seek to obtain it? If when Israel were dying with thirst in the desert, and God commanded Moses to take his rod and strike the rock, that the waters may flow out to supply them, Moses had neglected or refused to do so, and the people had perished for want, could he have been held guiltless? And when all around us we see sinners perishing, and the Church languishing, and we know that the one thing needed is the Holy Spirit, and that God has commanded us to seek it, and has promised to give it in answer to our prayers, if we, from whatever cause neglect to seek and obtain this living, life-giving water, and souls perish from the want of it, or the Lord's church be fruitless and withering, can we be held guiltless? It is in vain to say, "God can give it without our prayers." We know he can, and he could have given Israel water without sending Moses to strike the rock. But God is a sovereign, and in sovereignty he chose to work through such instrumentality, so that man was honoured; and yet held accountable; and so it is in this case, it is God's method and it is our duty to bow to it, acquiesce in it, and carry it out—and we are faulty if we do not. Shall we then have the power of the Holy Ghost? Will you,

102 THE POWER OF THE SPIRIT.

reader, help to obtain it? In your private prayers, in your family devotions, in your social meetings, and in the church of God will you plead for it? Will you, to use prophet's words, "*Give him no rest*," until you open the windows of heaven, and pour out this blessing in rich and copious abundance?

Blest Spirit of truth, eternal God!
Thou meek and lowly Dove;
Who fillest the soul, through Jesus' blood
With faith, and hope, and love.

Who comfortest the heavy heart
By sin and sorrow prest;
Who to the dead canst life impart,
And to the weary rest.

Thy sweet communion charms the soul,
And gives true peace and joy;
Which Satan's power cannot control,
Nor all his wiles destroy.

Come from the blissful realms above,
Our longing breasts inspire,
With thy soft flames of heavenly love,
And fan the sacred fire.

Let no false comfort lift us up
To confidence that's vain;
Nor let their faith and courage droop,
For whom the Lamb was slain.

Vanquish our lusts, our pride remove,
Take out the heart of stone;
Shew us the Father's boundless love,
And merits of his Son.

WHOSE SON ART THOU?

THERE are many questions in God's word, which taken from their connection, and enforced in a more general way, are likely to be very useful, especially to the young. When David had slain Goliath of Gath, and was brought before king Saul, with the head of the giant in his hand, the king said to Abner the captain of his host, "Whose son is this youth?" And as Abner could give no satisfactory reply, he said to David, *Whose son art thou, young man?*" 1 Sam. xvi. 58. Now as there are but two fathers in the world, I should like to put the question to every one that reads these lines. Much, very much depends on relationship, every one therefore should ascertain to which family he belongs, and be prepared to give an answer to the question, "*Whose son art thou?*" There are, **THE CHILDREN OF GOD.**" These are all born of the Spirit, from whence they derive a new and spiritual nature, and by whom they are brought into connection with Christ. "If any man be in Christ, he is a new creature." There must be a new birth, a new creation, *for by nature we are carnal, sold under sin.* *We must be born again,* or we can neither

see, or enter into the kingdom of God. Convictions, impressions, or resolutions alone, will not do. Services and sacraments will not do. There must be a change of nature. Now where this great change is wrought it may be known, for its effects are always substantially the same. There is always a deep and abiding sense of the need of Christ. There springs up an ardent, earnest, desire for Christ. This works and increases until the soul receives Christ. Then the soul enjoys Christ, and possesses a happiness to which before it was a perfect stranger. The soul is put in possession of the Spirit of Christ, which leads to the imitation of Christ, especially in his filial faith, abiding humility, deep devotion, and expansive benevolence. Now where the need of Christ is felt, where desire for Christ rules the heart, where Christ is received by faith, where the Spirit of Christ is possessed, and where the conduct of Christ is imitated, there can be no question but the soul is born of God, and knoweth God. Such can look up to heaven and say to the Most High, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." There are also,

THE CHILDREN OF THE DEVIL. Not that they derive their being from Satan, for he is not the author of their nature, either physical or intellectual; but they resemble him *morally*, his likeness is stamped upon them.

No child in nature, so accurately resembles its parent, in its physical developments, as the sinner resembles Satan in his moral qualities. Sinners are born after the flesh, and are fleshly, carnal, and enmity against God. They manifest this by rejecting Christ. They may not reject his doctrines, or his ordinances, but they do reject himself. To a religion of ceremonies, many of them do not object, but to receive Christ, to trust in Christ, to obey Christ, to take him to be their prophet, priest, and king, to this they do object. They will not have him to rule over them. They love the world, and prefer its society, its pleasures, and its honours, to Christ, his church, and the honour that cometh from God only. They are influenced by Satan, who dwells in them, works in them, rules and guides them. They are led captive by him at his will. They imitate him, in his conduct, spirit, and opposition to God; especially in his pride, deceit, and murderous propensities. Satan is the arch-hypocrite, who transforms himself into an angel of light, and many of his children wear a mask. He is the great tempter, who subdues and leads multitudes into sin; and many of his children do the same. He is a false accuser, who accuses the saints before God, and to each other; and his children do the same. He is the chief persecutor, and *they that are born after the flesh, will persecute them that are born after the Spirit.*

son art thou, young man? The son of or the son of Satan you must be, and of the greatest importance you should which. Search then, examine care and come to a correct conclusion, that may act accordingly.

If you are one of God's children, are happy. Happy in your state, in your experience, happy in your tions, and happy in your prospects. are happy for you have a good fa one that is infinitely wise, infinitely we and infinitely kind. One is your fa even God, and for you he will en his wisdom, on you he will expend wealth, and to you he will manifest kindness. You have a good home, he

sisters. You have also a good fortune, for all the unsearchable riches of Christ are yours. The wealth of God is yours, for you are an heir of God, and a joint heir with Christ. Yes, you have a good fortune, "for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. "Happy are the people that are in such a case, yes, happy are the people who have the Lord for their God."

If you are one of Satan's children, you are in a miserable case. Miserable in your state, miserable in your experience, and miserable in your relations too. You have a bad father, one who is vile and degraded, despicable and base; one who is influenced by every evil principle, and prompted by the most wicked motives. You have a miserable home, for hell is the sinner's home. The lake of fire, the bottomless pit, the prison-house of despair. O what a prospect when the journey of life is ended! O what an anticipation, that you will have the just judge, the king of glory, say to you, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." You have awful relations, all the thieves and murderers, the swearers and liars, the adulterers and prostitutes, the tyrants and oppressors, *the devil and his angels*; all the debased, degraded, and wretched of human

kind, are your brothers and sisters. With them you must be for ever associated. By them you must be for ever tormented. O horrid society! O fearful doom! you have a terrible portion, the wrath of God, without any mixture of mercy—darkness without a ray of light—despair without hope—pain without ease—sorrow without mitigation—and agony without end. Examine then, I beseech thee, "*Whose son art thou?*"

Where are you most at home? With sinners or saints, in the world or the church? What company suits you best? What employments do you relish most? If you prefer the carnal to the spiritual, the sensual to the holy, there is little doubt as to whose son you are. *With whom do you sympathise?* With God or Satan? With saints or sinners? With the grave or the gay? With God's Israel, or with the ungodly Philistines? *Where are you found?* Battling with Goliath, or aiding and abetting the enemies of God? If you are doing battle with your Goliath lusts, if you are striving against sin, if you are fighting against the corruption that is in the world, if you are seeking the kingdom of God and his righteousness, then you are one of God's children. But if you are floating down the stream, if you are indulging your natural propensities, if you are walking according to the course of *this* world, then you are Satan's child.

After what do you aspire ? Is it to be holy in body, soul, and Spirit ? Is it to be useful in the world and in the church ? Is it to be like Christ, devoted to Christ, and to be eternally with Christ ? Then you are God's child. But if it is to be wealthy, to gratify your carnal appetite, to indulge in sin, and to rise in the estimation of the world, then you are of your father the devil, for the lusts of your father you do. Reader, do get this matter settled, and if there is any doubt on the point, go to Jesus, cast yourself on Jesus, believe in Jesus, for " we are all the children of God by faith in Jesus Christ."

Let others boast their ancient line,
In long succession great ;
In the proud list let heroes shine,
And monarchs swell the state ;
Descended from the King of kings,
Each saint a nobler title sings.

Pronounce me, gracious God ! thy son,
Own me an heir divine :
I'll pity princes on the throne,
When I can call thee mine :
Sceptres and crowns unenvied rise,
And lose their lustre in mine eyes.

Content, obscure, I pass my days,
To all I meet unknown ;
And wait till thou thy child shalt raise,
And seat me near thy throne :
No name, no honours, here I crave,
Well pleased with those beyond the grave.



THE PROOF OF FAITH.

FAITH in Christ is all important. It is the gift of God's grace, and yet the exercise of man's heart. It is going to Christ, trusting in Christ, committing the soul to Christ, and relying alone on Christ. Wherever there is faith, there is unbelief, and these two opposite principles will so contend in the believer's bosom, that he is at times unable to conclude whether he believes or no. At such times, we should repair to God's word, and seeking the teaching of the Holy Spirit, search out the proofs of faith therein contained. Many such proofs are scattered through the word, and they are simple and satisfactory ; but I want to confine your attention to one, and a very sweet one, "*Unto you therefore which believe he is precious.*"

1. Pet. ii. 7.

CONSIDER THE FACT. *Jesus is precious to all believers.* He is prized by them, they set a very high value upon him. He is enjoyed by them, yea, there is nothing they enjoy so much. He is an honour to them, and believing on him is an honour to them. Every believer values Christ. Let others think of him as they may, all who are taught

d, think highly of him. They can never
ir him as they wish, or enjoy him to
full satisfaction. *They feel their need*
n. They want to be saved, and only
t can save them. They want to be
, and only Jesus can make them hap-
No weary traveller ever felt his need
t, no hungry labourer ever felt his need
d, no drowning mariner ever felt his
of a life-boat, as the believer has felt
ed of Christ. They need his blood to
e them from sin, and procure their
n ; his righteousness to clothe their
and justify them before God ; his
; to sanctify their nature, and make
meet for heaven ; his intercession to
e them from evil, and procure for them
things ; and his fulness of grace to sup-
ll their needs from earth to heaven.
discover the exact suitability of Christ
m. He is just what they want, he has
ey need. They are foolish, he has wis-
they are unrighteous, and he has
ousness ; they are unholy, and he has
ess ; they are weak, and he has
gth ; they are in bondage, and he has
option ; they are lost, and he has salva-
In a word, they are led to see that
has stored up every thing in Jesus, and
possessing him, they have all things.
believe on him to the saving of the soul.
heart goes out to him, they repose con-
in him, they commit their souls to



him, and trust him to procure their peace, and everlasting life. They build him, as God's foundation; they hide as the sinner's refuge; and they trust themselves with him, as the almighty Saviour. This is faith, and to all who have this faith Jesus is precious. But he is only precious to believers. Others feel not their need of him, see not his adaptation to them, they depend on him for life and peace. The apostle gives certain reasons, why Christ is precious to believers; let us look at

THE REASONS. *God has laid his foundation.* He is the one foundation of the church, on which the whole building stands, and from which it derives safety. He is the only foundation of a sinner's hope. On him must build for eternity, and on him He is the foundation of every believer's hope. Only by building on Jesus will hope spring up in the soul, cheering and comforting the heart. *He is the chosen of God.* Chosen to be the centre of attraction, the source of supply, an author of eternal salvation unto all that obey him. He was chosen to be the storehouse of blessings, out of which all that believe in his name shall be supplied. "It pleased the Father, that in him should fulness dwell." *He is the corner stone.* That which unites all believers together into one living temple, and keeps them together to be an habitation of God through

Spirit. The union, the strength, and the beauty of God's church, arises from Christ being the corner stone. He unites all the parts together, and the whole church to God. *He preserves all who believe on him from confusion, shame, and danger.* "He that believeth on him shall not be confounded." Every believer shall be bold in the judgment, confident in God, and safe, let whatever will come on the earth. Now, as God's foundation of our hope; as God's elect, or chosen one; as the glorious uniting corner stone of the whole church; and as the Saviour from confusion, shame, and danger, he is precious to every believer.

THERE ARE SOME SEASONS IN WHICH CHRIST IS ESPECIALLY PRECIOUS. *When the soul is first converted.* When it emerges from darkness to light. When it sees Jesus as the only and all-sufficient Saviour. When venturing on him it enjoys peace, liberty, and joy in the Holy Ghost. It sees that all flows from Jesus, and deeply feels its obligation to Jesus. But for Jesus, all it could look for would be condemnation, death, and hell; through Jesus it enjoys justification, life, and a good hope of heaven. O how precious does this render the Saviour! *When the emptiness of the world is discovered.* The soul having tried it, has found it false and tickle. *An empty cistern.* A dry well. A cloud without water. Only vanity and vexation of spirit. Its pleasures end in pain

its honours in disgrace, and its absolute poverty. Now turning world to Jesus, it finds solid substantial pleasure, full supplies. It deep and lasting peace which p understanding, unsearchable riches ours which will never pass away precious is Jesus then! *When earth to be a vale of tears.* Almost ev earthly is at times calculated to row, fill us with sadness, and di tears. Losses, crosses, disappointm bereavements, conspire to make Earth is to us a valley of Achor, of trouble and sorrow. Now tu Jesus, we find a friend that loves times, and a brother born for adve makes up every loss, he sanctifies appointment, and he fills for us e tion. His presence is like a flowi in a dreary desert, like a cheering piercing winter's night, and like home, to the exhausted traveller. precious is Jesus now! *At the grace.* What could we do with there? What could we plead? this, and perceiving the infinite worthiness of Jesus, and his glori fice, and believing that he stands b and his Father's justice, how preci is! *We dare not go to the thron him, nor expect the least blessing b him, and for his sake; but with*

him, we may expect the greatest, best, the best blessings, which God owns. *In seasons of sickness.* When from the world, and obliged to be one. When exercised with strong extreme weakness. When Satan harasses us, and reflections on the infirmities of our past lives, are used to deject and cast us down. Earth appears to be receding, and drawing very near to us. When earthly prop gives way. When clear shows us that our very best works are undid sins. O how precious is Jesus His blood and obedience, his word grace, his faithfulness and sympathy unutterably precious. Then to lie on pillow and meditate on what he is, has done, what he is doing, and has promised to do, is indeed sweet. muse dropped by him into the heart, e us above pain and fear, and fill us tience, fortitude, and courage. *In of death.* However much we mayрист in life, we shall need him more. He is the only antidote of death. e can give us victory over it. He can make us triumph in it. How have multitudes found Jesus to be lying hour! They have been able its power, smile at its pains, and final stroke. Through him they

have cried, and cried in tones of triumph, "O death, where is thy sting! O grave, where is thy victory!"

Beloved, have you this faith, which renders Christ so precious? If so, admire the sovereign and distinguishing grace of God, which has conferred so great a blessing upon you, for it is not given to every one to believe as you do. Honour the Holy Spirit, by whose operation this faith was produced in you. Realize the importance of this faith, which renders Christ so precious. It is the eye, that sees the beauty of Christ. The foot that travels to Christ. The hand that lays hold of Christ. The palate that tastes the sweetness of Christ. The inward principle that clings and cleaves to Christ. Avoid therefore whatever weakens faith, or interrupts its exercise; and prize whatever strengthens it, and makes it vigorous. If you have not this faith, or if you doubt whether you have or no, cry mightily to God, to send the Holy Spirit, as the Spirit of faith to produce, or increase it, in you. If you have not high and honourable thoughts of Christ, if you do not prize him as the chief among ten thousand, and altogether lovely, if you do not depend entirely on his precious blood and finished work, for your salvation; whatever faith you may have, you have not that faith which distinguishes God's elect, which is of the operation of God, and to which the

promise of salvation is made. Look well to it, therefore, that you have this faith, that you believe on the Son of God, that you believe that Jesus is the Christ, and trust in him, and love him accordingly, for, " Whosoever believeth that Jesus is the Christ, is born of God ; and every one that loveth him that begat, loveth him also that is begotten of him."

*Jesus is precious, saith the word,
What comfort doth this truth afford !
And those who in his name believe,
With joy this precious truth receive.*

*To them he is more precious far,
Than life and all its comforts are ;
More precious than their daily food,
More precious than their vital blood.*

*Not health, nor wealth, nor sounding fame,
Nor earth's deceitful empty name,
With all its pomp, and all its glare,
Can with a precious Christ compare.*

*He's precious, in his precious blood,
That pard'ning and soul-cleansing flood ;
He's precious in his righteousness,
That everlasting, heav'nly dress.*

*In every office he sustains,
In every victory he gains,
In every council of his will,
He's precious to his people still.*

*As they draw near their journey's end,
How precious is their heav'nly friend :
And, when in death thou bow their head,
He's precious on a dying bed.*

THE NEW CREATION

IT is a great thing to be a Christian. Christianity is the effect of a new creation. To make a Christian, requires the exertion of power, as to make a world. Nothing can raise a man from a death in trespasses and sins. The instance of real conversion, the power of God is exerted, a new creature is produced, and union with Christ with a fountain of life is effected. "*Then* any man be in Christ, he is a new creature." 2. Cor. v. 17.

THE DISTINGUISHING PRIVILEGE OF BEING IN CHRIST." We were all originally made in the image of God, and from his loins we flowed. No man can be in Christ by nature, but only by an act of God. Yet all Christians are in Christ, no man can be a Christian without being in Christ. As the Lord Jesus betook himself to the city of refuge, so does the believer betake himself to Christ. As Noah entered into the Ark for preservation from the deluge, so does the believer enter into Christ, that he may be preserved from the wrath to come. As

in the vine, supported and supplied by the vine, and forms a part of the vine; so is the believer in Christ, supported and supplied by Christ, and is really one with Christ. As he member is in the body, presided over by the head, and forms part of the body, so the Christian is in Christ, is presided over by Christ, and forms part of Christ. "For we are members of his body, of his flesh, and of his bones." Christ dwells in the believer in his temple, and the believer dwells in Christ as his refuge, stronghold, and ark of safety.

THE INVARIABLE RESULT. "*If any man be in Christ, he is a new creature.*" Every one that is in Christ, is new created. Created new in Christ, unto good works, which God hath before ordained that we should walk in them." The believer is not to be looked upon as a Jew, or a Gentile, for in Christ Jesus "there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian bond nor free: but Christ is all and in all." Being in Christ, we are new created, and have a new life, which is spiritual, derived from a new source, not from Adam but from Christ. We feed on new provision, even the bread that came down from heaven, and the water which only Jesus can give. We are occupied with new subjects, which are placed before us by the gospel, and engage our thoughts, affections, and time, are engaged in new employments, w-

work the works of God; endeavour to do the will of God from the heart; and to glorify glorious Saviour. *We walk in a new path* the way of holiness ; we walk in *a new life* ; we walk with God ; and desire to be worthy of God, who has called us unto kingdom and glory. *We act from new motives*, for the love of Christ constrained us and we no longer labour for life, because we have it ; nor for heaven, because we already received a title to it—but as before with a price, we wish to glorify God, in bodies and spirits which are his. *We are a new society*, for we choose the company of the saints, whom we esteem the excellency of the earth ; and therefore we join ourselves to the disciples. *We look for a new heaven and a new earth* wherein dwelleth righteousness, and in order to the possession of it we wait for the Son of God from heaven, Jesus, who delivered us from the wrath to come. O blessed state, to be in Christ ! glorious privilege and distinction, to be creatures !

Union to Christ is of the greatest importance. Without this there is no safety, no true nobility, no solid happiness. It is only as with Christ that we are justified, that we are sanctified, that we can be glorified. Let us never rest satisfied with any thing short of union to Christ, and that manifested in fellowship with Christ. All who are in Christ are new created. Many are convinced

many are deeply impressed, many are harassed with the temptations of Satan, and many suffer much from the terrors of the law, who are never brought into union with Christ. Only by a new birth, only as born of the Spirit, can we come into the enjoyment of this blessed privilege, or enjoy this high distinction. Let no one therefore stop short of a thorough change of heart, which leads into a union with the Lord Jesus Christ. *God looks upon his new creation, with more complacency than he did upon the old.* When he had finished the fitting up of the world, to be the residence and home of man, he looked over and examined all that he had made, and, behold, it was very good,—and God rested from his work, and kept Sabbath over it. But he knew that that work would be marred, that his lovely creatures would fall into sin, and become his enemies, and these thoughts were present before him when he rested, and was refreshed. But as he looks upon his new creation, and sees his newly begotten children united to his beloved Son, invested with his righteousness, and possessed with his Spirit, he knows that they will never so fall, will never become his foes ; but that all, each, and every one of them will be saved in the Lord, with an everlasting salvation, and so he rests in his love, and rejoices over them with singing.

THE TRANSITION.

THE change that takes place in conversion God is very great, it has even been questioned, whether the change from grace to glory is so great as the change from nature to grace. We can scarce conceive of a greater change than the new creation of the soul when all within and all without is changed as saith the apostle, "*Old things are passed away; behold, all things are become new*" 2. Cor. v. 17. To the regenerated soul, to the man that is in Christ,

"OLD THINGS ARE PASSED AWAY." *The old state*; he was in a state of condemnation but he is now justified—he was under law he is now under grace—he was a child of wrath, he is now an object of God's highest love. *The old principles*; he was under the legal covenant, and was influenced by fear he is now under the new covenant, and influenced by love. *The old disposition*; he was once carnal, he is now spiritual—he has the disposition of the slave, he has now the disposition of the loving child. *The old character*, as God's enemy, as living in sin but he has now put off the old man with his deeds: and has put on the new man, which is renewed in knowledge after the image of

him that created him. *The old connection*; for he comes out of the world, becomes distinct from the world, and is connected with the church in its privileges and duties. Thus "old things are passed away," he is not what he was, but has passed through a thorough and abiding change. To him,

"**ALL THINGS ARE BECOME NEW.**" *There is a new federal head*; he is no longer represented by the first Adam, but the second—he is not connected with Adam, but with Christ. *There is a new paradise*; with its flowers and fruits, its flowing river, and tree of life—the privileges of the gospel form a paradise now; and introduce to a yet more glorious one to come. *There is a new covenant*; not of works, but of grace, A better tenant, established on better promises. everlasting covenant, which shall never place to another. A covenant that provides a Substitute, to undertake our responsibilities, a Surety, to pay our debts—a Factor or Days-man, to officiate between God and man. A covenant ordered in all wisdom and sure. *A new rule of life*; for it goes forth from Zion—a law embodied in Jesus, represented by Jesus, and illustrated by the life of Jesus. True, it embodies all that is moral in the Bible, but applies to all the relations, duties, and circumstances of every-day life. A rule so comprehensive, and so plain, that it need a fuller, or clearer, or addi-

tional one. New relationships; all things stand in a new relation to the believer. God is his Father. Jesus is his Brother. The Holy Spirit is his Teacher, Guide, and Comforter. The angels are his guard, and servants. The earth is to him a wilderness, and heaven to him a home. The believer stands in a new relation to all things. He is God's child. He is the Saviour's servant. He is the Spirit's temple. He is the angel's charge. He is to the world, a witness and reprobation, and he is Satan's foe. New experiences. The believer has new desires and wishes—new hopes and fears—new joys and sorrows—new conflicts and conquests—new griefs and pleasures. "Behold, all things are become new." He is in a new world, and to him the Bible is a new book, prayer is a new exercise, an fellowship with the saints, a new employment. He hears a new language, understands new subjects, pursues new objects and lives a new life. He can say with Paul, "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." He lives for Christ. He lives for Christ. He lives for Christ. He is preparing to live with Christ. Reader, have you experienced this great solemn change? The question is momentous. Can you be new created and not be it? Pass from death unto life, and not be in Christ, and not know it? Have

; but if you examine your tables, your
your general state of mind; and if you
, the present with the past, you must
something about it. Do not rest satis-
h any uncertainty upon the point:
& the witness of the Holy Spirit, and
, communion with God, put the mat-
of doubt. *Do you enjoy your privi-*
Are you living as a new creature?
i walking in newness of life? Do you
that you are in a justified state, en-
> all new covenant blessings, and are
eloved and accepted child? Greater
es, if you are in Christ, you cannot
it enjoy them more than you do. you
have you avowed the transition? Does
rch know that you have passed from
o life, that you are in Christ, that to

THE GREAT DECEIVER.

It seems to me, that in the present day agency, power, and determined act of Satan, in doing mischief, is too much out of sight of. If he can get us to lose sight of his presence and power, he can carry his schemes with so much the more ease. The representations given of him in God's word are calculated, if not to excite alarm, to make us cautious, careful and watchful. Just at one, "*That old serpent called the Devil, and Satan, which deceiveth the whole world*" Rev. xii. 9. Here is

AN ENEMY. Represented by a dragon; because so quick-sighted and subtle is he, that none escape his notice, or remain unknown to him, except specially protected. "*that old serpent,*" full of subtlety and cunning—powerful, far beyond man's power to give him credit for—and brimming over with experience of near six thousand years upon his victims. He is called "*the accuser of the saints* day and night. He is also called "*Satan*," an adversary, a legal enemy "*one who is well versed in the law*"

its him in every way to seek to injure
He hates them because they have es-
out of his hand, because they oppose
gdom and government; and because
ate sin, and pant, and pray, and strive
iness. He is a terrible foe, for he never
s, and though foiled a thousand times
renew the attack. If he knows that
not devour us, he will do all he can to
us; and though we may be off our
he is never off his.

WORK. "*He deceiveth the whole world.*"
lights to deceive and he will do so on
int, but especially in reference to spir-
hings. He deceives by misrepresen-
jects. He represents sin as harmless,
pleasant, and much to be desired.

the Saviour as a stern law-giver, an unbending judge, and one very difficult to please. Indeed every spiritual object is misrepresented by him. Then by prejudices, errors of superstition, he blinds the mind, conceals the true nature of the gospel, and hides the Saviour from man's view. He is always at the watch when the word is preached, deavouring by himself or his agents, to carry away the seed out of the heart, lest the sinner should believe and be saved. He makes use of all kinds of error, and all sorts of false teachers, to hinder God's work, to conceal the glory of the gospel, and destroy the souls of men. He counterfeits the work of the Holy Spirit, leading souls to rest in shallow convictions, feeble impressions, false judgments, natural excitement, or the performance of religious duties, and so stop short of Christ. He will do any thing, and every thing to keep the sinner from Christ, driving him into presumption or despair. If he can lull the soul into false security, his end is answered, and the doom of the poor creature is sealed. If we were not so ignorant of his devices, and did not forget his unwearyed activity, rooted malice, and fixed determination to use all means to ruin souls, we should notスペル him as we do, or trifle with the representations of him in the scriptures as we do.

THE EXTENT OF HIS SUCCESS. "He receiveth the whole world." He deceived the whole world at once, when he deceived

he whole world lieth in the Wicked
The Church of God is rescued from
sp, by sovereign and invincible grace ;
z delivered from the power of Satan.
anslated into the kingdom of God's
on." But outside the true church of
Satan exercises authority, exerts his
and deceives all but the elect. In all
among all parties, and in all persons,
ks; exciting enmity against God, op-
n to the gospel, and the indulgence of
We were all under his dominion once.
ved his service, believed his lies, and,
the mercy of God, must have perished
sins. All around us we see Satan
ig, deceiving, and leading souls captive
will. " The strong man armed keepeth
lson and the goods are in peace . until

deceiveth the whole world, with all
ing, shrewdness, and knowledge, we
examine carefully, lest he deceive us.
lead us to pray fervently, think of th
ting power of the dragon, of the su
the old serpent, of the accusations of
of the legal lore and wit of Satan,
have we not need to cry mightily
that he would keep us by his powe
us by his presence, and preserve i
grace unto his kingdom and glory.
lead us to watch daily, for in a sens
always in danger ; and if we sleep S
not, if we are off our guard, he is
take advantage, in order to injure
should also lead us to sympathis
with those who are overcome and
by him. The poor wretched backs
been fascinated, bewildered, and le
and is at this very time in his net.
not condemn too harshly, nor dwe
verely on his fault, we know not the
power exerted by Satan, the mean
employed, or the deception he has
upon the soul. We may condemn
and reprove the folly, but we must
mercy toward the sinner. So with t
even when they hate us, persecute us
ject the counsel of God against thems
must still pity them. What a fine exa
beloved Lord sets us, when sinners
their worst to insult, degrade, and n
contemptible ; and when they we



uir worst to inflict pain and anguish upon
n, he looked up to heaven, exercised sym-
thy, and recognised the deceiving influence
Satan, and prayed, "*Father, forgive them,*
'they know not what they do." So may
say of multitudes around us, and of more
are under the influence of popery, pagan-
ism, Mahometanism, in far distant lands.
ceived by Satan, the father of lies, who
s succeeded in blinding their minds, they
on in darkness, and unless plucked as
ands from the burning, must perish in their
is. O for that sympathy that will pity,
ay for, and send the gospel to them, that
ey may be saved! O for wisdom to resist
tan, and overcome him!

Now Satan comes with dreadful roar,
And threatens to destroy:
He worries whom he can't devour
With a malicious joy.

Ye sons of God, oppose his rage,
Resist, and he'll be gone;
Thus did our dearest Lord engage
And vanquish him alone.

Now he appears almost divine
Like innocence and love,
But the old serpent lurks within
When he assumes the dove.

Fly from the false deceiver's tongue,
Ye sons of Adam, fly;
Our parents found the snare too strong,
Nor should the children try.

"BRING HIM UNTO ME."

THE life of Jesus, is full of instructive
dents. What part of it can we read wi
deriving encouragement, counsel, or in
tion from it. When our Lord was o
mount of transfiguration, a man brougl
son to the disciples to be healed, bu
devil was too strong for them, and
not obey their command. When Jesus
down, he complained of their unbelie
said, "*Bring him unto me.*" Mark. i
He was brought, and healed, and all
instructed. The subject is full of prof
and important instruction for us.

HERE IS A MISTAKE CORRECTED. *W*
to do without Jesus. The child was br
to the disciples, not to Jesus. So we
our children to the means, not direc
Christ. We try to bear our sorrows,
our crosses, master our difficulties, and
come our troubles, without bringing th
Jesus, or calling upon him for help.
to others before Jesus. We ought in all
to go to Jesus first. We think over th
ject, draw plans, and make efforts ; we
others for counsel and assistance, w



"BRING HIM UNTO ME." 133

ht to go direct to Jesus, spread the before him, ask counsel of him, and him to appear for us. *We keep many from Jesus.* But we ought to carry thing to Jesus. Whatever affects us, ts him, and he wishes to hear of it s. Every thing should be turned into or praise. All should be laid before rd, that he may bless it, remove it, stify it to us, as the case may require. , in future, let us try to do without in any place, or under any circum-—never let us go to others before him keep anything from Jesus—but let us y him always, go to him first with thing, and carry all that concerns us, er temporal or spiritual, to him.

IS A DIRECTION GIVEN. "*Bring him e.*" Jesus had a full consciousness of lity to do whatsoever may be required , and he expresses a readiness to help of need. Have you an enemy—a pow- malicious, cruel enemy? Bring him is. The disciples may not be able to r him for you, but Jesus can. He can estrain, or convert the foe into a friend. erefore your enemy into the hand of and endeavour to leave him there. you a child, or a relative, for whose sion or welfare you are especially con-? Bring him to Jesus. You may have ill means in vain. Books, sermons, ultations, yea, tears may have been

tried in vain. Now bring him to Jesus can cast out the devil, he can change heart, he can transform him into a new creature. Have you a peculiar trial, a s heavy, almost overwhelming trial? Bring to Jesus. He can give you wisdom to n age it, and to improve it; and he can m it one of the greatest blessings of your He will throw light upon it, enable you derive advantage from it, and very li lead you to praise and bless God for it. H you prosperity, either temporal or spiritu Bring it to Jesus, you need his blessing more than ever. Never are we in so g danger as in prosperity. Never do we much need the grace and presence of Je as when all things appear to go well with Bring your foes to Jesus, bring your far to Jesus, bring your troubles to Jesus, bring your prosperity to Jesus—yea, b every thing to Jesus, so will you prev evil and secure good.

Bring it by prayer, and let your pray be as simple as possible; let them be the ple telling the Lord all you feel, fear, w or desire. Lay all out before him, just the loving, confiding child, opens the w heart to its kind and affectionate par Bring it in faith, believing what Jesus s and trusting in Jesus to make good his w He loves to be trusted, and to the sim learted, confiding Christian, he never s Nay. Bring your foes in faith and pr

that he may conquer them. Bring your children and friends that he may convert them. Bring your troubles and trials, that he may sanctify them, and deliver you out of them. Bring all to Jesus that troubles, tries, or interests you, and bring the whole to him with perseverance. If any one was to ask, "How many times shall I bring any thing to Jesus, before I give it up as a hopeless case? Seven times?" We should be ready to use our Lord's words upon another occasion. "I say not unto thee, until seven times, but until seventy times seven." While the trial lasts, the trouble continues, or until the blessing is granted, bring it unto Jesus. Above all, bring yourself to Jesus, if you have not come at all, come at once, and seek salvation from him. If you have come before, come again, and come daily, hourly to Jesus, that he may fulfil in you all the good pleasure of his goodness, and the work of faith with power.

Come to Jesus *with* all, whether pleasant or painful. Come to Jesus *for* all, whether temporal or spiritual. Come to Jesus *notwithstanding* all, let what will work within you, or without you, or endeavour to stop up your path, force your way through all, and come to Jesus. Fears may beset you, temptations may be in the way, and unbelief *may work* to deter you, but press through *all to Jesus*. Take every thing, even the *most minute matters* to Jesus, he will man-

age them for you, bless them to you, make all things work together for your Reader, does any one at the present try to trouble you? Jesus says, "Bring him unto me." Does any thing just now trouble you? Jesus says, "Bring it unto me." Does a son or a daughter, wife or husband, any relative or friend cause you pain, and are you distressed by them, or by them? Jesus says, "I will bring them unto me." O for grace to take every thing to Jesus, to cast every care on Jesus, to entrust all we value to Jesus! May we live in daily intercourse with him, and a source of communion and fellowship be opened for us day by day, and by hour! Precious Lord Jesus, we do and praise thy dear and adorable name, inviting, yea commanding us, to bring all concerns to thee. Teach us to live by thee, walking in fellowship with thee daily making use of thee for all the purposes of life and godliness!

Unless the power of heavenly grace,
The wisdom of the Deity,
Direct and govern all our ways,
And all our works be wrought in thee
Our blasted works we know shall fail,
And earth and hell at last prevail.

But, O almighty God of love!
Into thy hands the matter take;
The mountain-obstacles remove;
For thy own truth and mercy's sake!
Fulfil in ours thy own design,
And prove the work entirely thine.

WARNED, ADMONISHED, AND ENCOURAGED.

How apt we are to look for peace and prosperity here below. Constantly as we are disappointed, we nevertheless think that when we have overcome this difficulty, conquered this foe, or turned this corner in our journey, things will change and we shall have rest. But the world is no place of rest for a Christian. It is an enemy's land, and is ruled by one who is a sworn foe to him and to his Lord, and therefore he must not expect to be left long undisturbed. Of this his Lord has forewarned him, for he said, "*In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.*" John. xvi. 33

THE WARNING. *You shall have tribulation.* We must not expect rest in the world. It is under the curse. It crucified our Lord. It is enmity against God. It will not submit to his law, nor believe his gospel, therefore, we cannot expect it to be on good terms with us. Our troubles are limited to time, and are confined to this world. We shall not carry them with us where we are going, nor

will any new ones meet us there. While here we shall have tribulation, but there we shall enjoy perfect, perpetual rest. God sends tribulation in love, to correct us, wean us from earth, and fit us for glory. Man produces it out of hatred to us, to injure and distress us. Let us not look so much at what man does, as at God's appointing, working, and overruling. Our enemies may be in power and rule, as Pharoah and the Egyptians over Israel, as the Jews and Romans over the apostles and primitive believers. We may have cruel mockings, bitter persecutions, the loss of liberty, the want of ordinances, bodily pains, and sore oppression. Any, or the whole of these may come upon us, and are included in the term tribulation. Let us not then be surprised at trials, troubles, griefs, and vexation; for they are all included in our lot.

THE ADMONITION. "*Be of good cheer.*" Be not depressed or down hearted. Do not give way to sorrow or sadness. *But, be of good courage.* Your sins are pardoned, your afflictions therefore are not punishments; they are only a fire to consume your dross, or a rod to correct your follies. Your person is accepted in Jesus, God therefore approves of you, though he permits these troubles to come upon you. Your redemption draweth nigh, when you will be completely and eternally delivered, from every pain, and every cause of pain, and will enter into the joy of

your Lord. As pardoned, as accepted of God, as near upon the year of Jubilee, you may well be of good cheer. *Be confident.* You may be confident of the truth of the Saviour's words, for every promise he has made is as firm as the pillars of God's throne. Heaven and earth may pass away, but his word shall not pass away. You may be confident of his presence and strength, for he will never leave you, or neglect or forget to impart strength unto you. In the Lord you have righteousness and strength. You may be confident of success in his cause, for his word shall not return unto him void, nor can your labour be in vain in the Lord. You may be confident that he will be faithful unto you, for he will not fail you, but will make good in your experience, all the sweet promises of his word. You may be confident that all will end well; your life is insured, your inheritance is certain, and even now, think as you may, all things are working together for your good. To you therefore Jesus says, "Let not your hearts be troubled, you have confidence in God, have confidence in me."

THE ENCOURAGEMENT. *I have overcome the world.*" Jesus overcame the prince of this world, first in single combat in the wilderness, where he battled with him forty days: and afterwards on his cross, when he was accompanied by all the hosts of hell. The god of this world is your Saviour's slave,

nor can he act without his permission. Jesus overcame the trials of the world. He faced them all. He passed through them all. He was affected and afflicted by them all. He was tried in all points like as we are. He suffered being tried. He knows what pain of body, trouble of mind, anguish of spirit, and intense agony of soul are. As the sum of sorrows, he became experimentally acquainted with all we are passing through; we can pass through, therefore he is able to succour us in our trials. He overcame the enmity of the world. He braved it. He endured it. He died from it, but he overcame it. It is for us therefore to look upon the world as a conquered foe. Jesus overcame the world, by faith in God, so must we—by exercising kindness to men, even his bitterest foes, so must we—by direct, determined, and constant opposition to sin, so must we—by acquiescence in the will of God, and resignation to his lot, and so must we. Let us therefore, exercise a steady confidence in God our heavenly Father, and in Jesus our beloved Saviour; let us manifest kindae self-denying kindness, to all about us; let us resist, oppose, and strive against sin, all and let us endeavour, with the apostle learn the important lesson, in whatso state we are therewith to be content.

In the world we must expect tribuls but in Jesus we may have peace. In with his person, and living in comm-

and fellowship with him, we may enjoy repose of soul, whatever may be our outward circumstances. Faith in Jesus, resting on the word of Jesus, and looking for the coming of Jesus, will keep us calm, quiet, and subdued; and though all around us be in confusion and excitement, we shall enjoy heavenly peace. He who overcame the world for us, will overcome the world within us, and will overcome the world by us. The conquests and triumphs of Jesus, lays the foundation of ours. As one with him, as sustained and supplied by him, as comforted by him, we may meet all the trials of the wilderness, all the troubles of the way, hopefully looking forward to the rest, and the inheritance promised us. In our greatest trials we may enjoy composure, for Jesus has provided an antidote; we may be confident, for Jesus is with us, and for us; and we may be courageous, because greater is he that is for us, than all they that be against us.

Let not the worldling boast over the tried believer, for in the midst of his sufferings, he has inward consolations, secret comforts, invisible supports. Not only so, his troubles will not last long, for "The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment." The world passeth away, but he that doeth the will of God abideth forever. Weeping may endure for a night, but joy cometh in the morning. If we go down to the grave weeping, we shall return with

148 WARNED, ADMONISHED, ETC.

singing unto Zion ; we shall obtain joy gladness, and sorrow and sighing shall away. Our Saviour says to us, to com us, "Blessed are ye that weep now ; for shall laugh. Woe unto you that laugh, for ye shall mourn and weep." Holy Sp lead us to make use of the warning wh Jesus gives, to attend to the loving adm ition he delivers, and to take the encourag ment which he places before us ! May often dwell with profit on his words, '*the world ye shall have tribulation : be of good cheer ; I have overcome the wor*

My Jesus, my hope, when will he appear
A soul to lift up, that waits for him here
In much tribulation, in trouble's excess,
In height of temptation, and depth of distr

O when shall I see an end of my pain,
And triumph in thee, my Saviour, again ?
Lord, hasten the hour, thy kingdom bring in,
And give me thy power, and save me from

O Jesus, thou know'st my sorrowful load ;
And see'st that my trust is all in thy blood :
Thou wilt have compassion, my burden remov
Thy name is Salvation, thy nature is love.

Thy nature and name my portion shall be,
Who humbly lay claim to all things in thee
The days of my mourning and painful distress
Shall, at thy returning, eternally cease.

THE BELIEVER'S PRESENT AND FUTURE.

The sufferings of the true Christian in the present world, are often severe and long continued. But however severe they may be, or however long they may last, they must end; for the Lord Jesus is coming to introduce a glorious state of things, when paradise will be restored, and among other privileges which will be conferred on the Lord's people, "*God shall wipe away all tears from their eyes.*" Rev. xxi. 4. Look at

THE BELIEVER'S PRESENT EXPERIENCE. He weeps, weeps often, and at times weeps much. How much he has to weep for, and how many things he has to weep over. *He weeps on account of sin.* The sins of his past life. Sins committed in ignorance, before the Lord called him by his grace. The sin that dwelleth in him, and mixes with all he does. The sins he commits daily, in thought, word, and deed. He wishes to be perfectly holy, but he feels impure. He wishes to do all that God commands him, but how many duties he forgets or neglects. He wishes to do every thing as God requires it to be done, but all he does is imperfect and mixed with

sin. He appears to himself at times to be nothing but a mass of impurities and defects, and this makes him weep. *He weeps on account of unsatisfied desires.* He desires to be just like Jesus, to live only and wholly for the Lord, to glorify God in his body, soul, and spirit, every where, and every moment of his life. He desires to exercise strong confidence in God, to enjoy the full assurance of his interest in Christ, and to live in close, intimate, and sensible communion with the Most High. He desires to do much for Christ, to be just like Christ, and to bring many souls to Christ. But his wishes are thwarted, his desires are not at present fulfilled, and over this he weeps. *He weeps also on account of many painful disappointments which he meets with.* Friends and relations disappoint him. The Church of God disappoints him. The dispensations of divine providence disappoint him. The state of his heart, and his own inward experience disappoint him. His way and walk to glory disappoint him. The failure of many of his plans and efforts disappoints him. Indeed so many, so various, and so frequent, are his disappointments, that he cannot but weep over them. *Then the afflictive dispensations of divine providence make him weep.* Such trials in business. Such pain and weakness of body. The loss of so many friends by death and otherwise. The changeableness of creatures. So many losses and crosses.

Then the last dying pangs. All these draw tears from the believer's eyes. In a word, what between the craft, cruelty, and opposition of Satan ; the power and prevalence of sin ; the mysterious dispensations of divine providence ; the changes experienced within and without ; and the constant working of unbelief in the soul, it is no wonder that the believer weeps. But if he weep now, he will not weep always ; let us therefore glance at

THE BELIEVER'S GLORIOUS PROSPECT. "*God shall wipe away all tears from his eyes.*" This will be done. *by answering his prayers for deliverance.* He shall be delivered from the burden of the flesh, from the conflict within, from temptations without. In a word, from all sin the cause of sorrow, and from every thing that afflicts the body, or distresses the mind. *By satisfying his most enlarged desires.* He shall see God, be with God, and be like God. He shall be freed from sin, and filled with holiness. He shall be delivered from fears and be full of joy. He shall be surrounded with glory, and enjoy the pleasures which are at God's right hand for evermore. Whatever he desired or longed for below, which God could consistently bestow, shall be conferred on him ; so that he will have no losses to weep over, no objects of desire to weep for. He will be full, filled with all the fulness of God. Weeping therefore will be impossible, and sorrow and sighing will flee away.

God's people now weep as penitents sin—as parents over their families—as I ots over their country—as protestants cause of the existence and power of pc —as professors of Christ, because their is so dishonoured. O how much they which wrings their hearts, and draws from their eyes! But the weeping bel may take comfort, for he shall not always, nor shall he weep long. Soon it may be very soon, God shall wipe awtears from his eyes. The laughing, m careless sinner, has most reason to v living as he does at enmity with God, ving as he does after the course of this w he will shed weeping enough at last. U he is brought to shed the tears of penit now, he will have tears of bitter anguish black despair, for ever. Sinner, you weep perhaps when it is too late, then will weep for ever—weep without pity—without cessation—weep without rel weep for ever.

. THE LORD'S REMNANT.

In the worst of times, the Lord has preserved a remnant, and has had a people for his praise. He has never been without a seed to serve him, and a generation to call him blessed. When the ten tribes were carried away into captivity, and the cup of Judah's iniquity was full ; the prophet came forth to testify that the end was come, and to proclaim the most terrible and sweeping judgments, yet then, even then, he adds, "*But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquities.*" Ezek. vii. 16. Just so it is now, the Lord has his mourners, his witnesses, and such as think upon his name.

THE REMNANT. The Lord's people have generally been represented by a remnant, which is but a part of the piece, and generally a small part. A portion cut off, or left, when the rest has been disposed of. So the Lord has always spared some, and there has always been "a remnant, according to the election of grace." They shall escape the desolating and destroying judgment, the common ruin into which multitudes sink, the

due desert of their sins. They escape God's great mercy, not on account of anything in them, but because the Lord has a favour towards them. God's mercy to them is manifested through the interference of Jesus, who has engaged to do all that is necessary to secure God's honour in all of them to escape. The interference of the Holy Spirit secures for them the teaching and guidance of the Holy Spirit, who leads them to the cross, and guides them to a place of safety. The operation of the Holy Spirit awakes prayer in their hearts, and produces faith in Jesus; and crying to God from a sense of danger, and exercising confidence in theaviour, they escape, not only from a despatch to hell, but from all penal evils pronounced against sinners. They escape, and escape completely, thoroughly—they are delivered and delivered eternally—as the prophet said, "*They that escape of them shall escape*."

THEIR CONDITION. They shall be on mountains, having fled from their native homes in the towns and villages, they betake themselves to the caves and dens of the mountains. It indicates that the circumstances may be dreary, cheerless, and lonely. So many of those who escape the wrath to come, in consequence of ignorance of gospel privileges, the works of unbelief in their hearts, a want of spiritual ordinances and means of grace, the temptations of Satan, and being destitute

the society of truly spiritual persons, are in a lonely, cheerless, and uncomfortable condition, like the dwellers on the mountains. "*They shall be on the mountains like the doves of the valleys.*" The dove is naturally timid, gentle, and defenceless, and leaves its pleasant grove in the valleys, where it had built its nest, being startled and alarmed, and betakes itself to the mountain's side. So the Lord's people are induced to withdraw from the pleasures, amusements, and associations of the world, to seek in silence and in solitude the peace and comfort which they need. "*All of them mourning, every one for his iniquity.*" Sin and mourning are inseparably connected—he who sins, must sooner or later mourn. The Lord's people, like doves, are naturally mournful, and they have so much to mourn over. They mourn for iniquity, for the fault, charging it upon themselves, making no excuse for it; nor endeavouring to palliate it. They mourn also for the effects of sin, especially, because it honours God—God to whom they are under such deep obligation, from whom they have received so many mercies, and to whom they owe so much love. Also, because they believe the Holy Spirit, that blessed Comforter, who quickened them when dead, enlightened them when dark, led them to Jesus, spake peace to their souls, and took up residence in their hearts. Also, because it interrupts fellowship and communion with

the Father and the Son, and so prayer sinks into a mere duty, and the closet becomes a tiresome place, and the ordinances of the gospel are like dry wells. So also it burdens the conscience, disturbs the peace of the mind, and fills the soul with confusion and distress. It gives power to Satan to accuse and torment us, and opens the mouths of enemies to speak against God and his cause. On these, and many more accounts they mourn, every one for his iniquities.

Am I one of the Lord's doves? Am I characterised by meekness, gentleness, and love? Am I one of those who mourn for my iniquities, sitting alone, dropping the wing, and pouring out my plaintive cries to the Lord? Do I mourn heartily, ingenuously, and frequently, on account of my departures from the Lord? There is no escaping from endless mourning, without godly sorrow for sin—they who laugh now shall weep, especially if they laugh at sin—but they who mourn now shall be comforted, if they mourn for their iniquities. Better be a mourning dove, though despised; than a prating parrot, though admired. Too many professors are like parrots, with a gay plumage, they learn to repeat the sayings of the godly. They say many gracious things, but without grace; they mimic the true Christian, but have no experience of divine things within them. They know nothing of a broken heart for sin, or of secret mourning before God, on ac-

cret sins, or the hidden evils of
Of doctrines they can talk, and
es they can contend, but they do
e or realise, that "the sacrifices
a broken spirit, a broken and a
rt, O God, thou wilt not despise."
e shed for sin, out of love to ho-
God, sparkle like gems in the eyes

but not as once I did,
delights of earth to share;
nds, Immanuel all forbid
ould seek my pleasures there.

the sight of thy dear cross,
uned my soul from earthly things;
ght me to esteem as dross,
h of fools and pomp of kings.

hat grace that springs from thee,
ckens all things where it flows,
es a wretched thorn like me,
the myrtle, or the rose.

ntain of delight unknown!
r sink below the brim;
flow, and pour me down
and life-giving stream!

of all the plants that share
e of thy Father's eye,
ve less grateful to his care,
him meaner fruit, than I.

WHERE

A YOUNG Christian by death. She was endeavouring by a to the Saviour. To this work, and many She was taken unwell, reason was d at length she was ca The manner of her though there was no it, for diseases come all alike; but some her, were ready to s three celestial visitors arch's wife, "Where

9. The more import
WHAT WAS SARA but a sinner convin her true state as a of God. She was a God, for being conv the Lord Jesus for life. She obtained m ed repentance unto mercy through Christ

e waited upon God. To hear the his Spirit, to feel the efficacy of f Jesus in the conscience, to rest nises of God, to ascertain and to of God from the heart, were the ines of her religion. Such was poor sinner, lost and ruined by ut saved by grace through faith, eir of God, and a joint heir with Jesus Christ. By faith on the she lived, by the providence of as arrested in her career of use- d as a believer in the Lord Jesus died.

IS SARAH? Absent from the body, present with the Lord. She was in disease, she suffered for a short then she sunk to rest. Her body in the grave-yard, free from all eariness, and want. Her spirit st, in the enjoyment of holy free- s free from sin, which often caus- w, while here. She is free from ears, which sometimes distress- led her soul. She is free from en opposed her progress, and in her course. She is free from z, which at times alarmed her, r cry vehemently unto God. oy, for she is holy, and stands ne of God, and of the Lamb. erfect, uninterrupted, and pa- . Her disembodied spirit is

WHERE IS SARAH?

A YOUNG Christian has been lately removed by death. She was very active for the Lord, endeavouring by all means to bring souls to the Saviour. The Lord honoured her in this work, and many were benefitted by her. She was taken unwell, the disease seized the brain, reason was dethroned for a time, and at length she was called hence by her Lord. The manner of her death startled some, though there was no need to be startled by it, for diseases come alike to all, and act upon all alike ; but some who knew her and loved her, were ready to ask respecting her, as the three celestial visitants did about the Patriarch's wife, "*Where is Sarah ?*" Gen. xviii. 9. The more important question is,

WHAT WAS SARAH ? *She was a sinner*, but a sinner convinced of sin, and aware of her true state as a transgressor in the sight of God. She was a sinner converted unto God, for being convinced of sin she fled to the Lord Jesus for pardon and everlasting life. She obtained mercy, and in her appeared repentance unto life, and faith in God's *mercy through Christ*. She was sorry for

her sins, she grieved over them before God, and departed from the practise of them in her life. She saw clearly that Jesus was the only Saviour, that his blood alone could cleanse her from all sin, she renounced all dependence on her own works, trusted in the finished work of Jesus alone, and found peace with God. She was a sinner consecrated to God, for no sooner did she find peace with God, and taste the comforts of real religion, than she consecrated herself to God. She professed her faith in Christ, she united herself to the people of God, and endeavoured to walk in all the ordinances and commandments of the Lord blameless. She looked upon herself as the Lords, and to his service she consecrated herself, and all that she had.

She was a believer, and as a believer in Christ, she was justified before God. All her sins were forgiven her for his name's sake. She was invested with his righteousness. She was united to his person. She rested for her acceptance with God now, and for everlasting life at last, upon Christ, and upon Christ alone. As a believer, she was joyful. She knew the gospel as the joyful sound, and it made her heart glad. She felt the love of God in her soul, and it filled her with joy and pleasure. She was enabled to rejoice in the Lord, and to sing in the ways of the Lord. Hers was not a gloomy forbidding religion, for it brought a degree of heaven into her soul, before she was called hence to

be no more seen. As a believer, she was joined to the Lord, and could rejoice that she was one with Christ. She realized that it was her privilege to share in all the blessings of the gospel, and could rejoice that as one with Christ his blood was an atonement for all her sins—his righteousness, was the ground of her justification before God—and his intercession, would not only serve for all she needed, but be an effectual reply to all the accusations of her enemies.

She was a Christian, and as a Christian she worked for God. To spread his truth, to bring sinners under the sound of his gospel, and to speak well of his name, was her delight. Her influence, her property, and every talent that she had was set apart for Jesus, and employed in his service. As a Christian she walked with God. To commune with God, to communicate all her joys and sorrows to God, and to imitate the character of God, was her object and aim. For, though as most Christians do, she passed through many changes, and at times experienced deadness, darkness, and deep soul conflict; yet with her, prayer was not a mere duty, or praise an empty form. She had fellowship with the Father, and with his Son Jesus Christ. As a Christian she waited upon God. In the means of grace, in the dispensations of divine providence, and at the Lord's footstool; in the duties of devotion, in simple confidence in God, and in the exercise of

patience she waited upon God. To hear the whispers of his Spirit, to feel the efficacy of the blood of Jesus in the conscience, to rest on the promises of God, to ascertain and to do the will of God from the heart, were the great outlines of her religion. *Such was Sarah.* A poor sinner, lost and ruined by the fall, but saved by grace through faith, made an heir of God, and a joint heir with the Lord Jesus Christ. By faith on the Son of God she lived, by the providence of God she was arrested in her career of usefulness, and as a believer in the Lord Jesus Christ she died.

WHERE IS SARAH? Absent from the body, she is now present with the Lord. She was smitten with disease, she suffered for a short time, and then she sunk to rest. Her body now rests in the grave-yard, free from all pain, and weariness, and want. Her spirit is with Christ, in the enjoyment of holy freedom. She is free from sin, which often caused her sorrow, while here. She is free from doubts and fears, which sometimes distressed and troubled her soul. She is free from foes, who often opposed her progress, and hindered her in her course. She is free from all the dangers, which at times alarmed her, and made her cry vehemently unto God. She is full of joy, for she is holy, and stands before the throne of God, and of the Lamb. Her peace is perfect, uninterrupted, and paseth knowledge. Her disembodied spirit is

in heaven, where it sees God in his glory ; worships with the angels in the beauty of holiness ; and enjoys the society of the spirits of the just men made perfect. All the desires of her heart are granted. All her prayers for holiness and happiness are answered. All that annoyed or troubled her, is far enough from her, and the objects of her highest spiritual love, are present with her. Happy Sarah, she now sees Jesus as he is—she now enjoys the presence of Jesus without interruption—her soul is just like the soul of Jesus—and she now understands the language of Paul, as she never could do on earth, “to depart, and to be with Christ, which is far better.” O how much better to be with Jesus in perfect holiness and perfect happiness, to be with him in his Father’s house, than to be here !

Servants, seek the Lord. Sarah was a servant, and while in her situation she sought and found the Saviour, and having found Jesus, she enjoyed his presence in her kitchen, and held fellowship with him, in her every day duties. With Christ in the heart, with heaven in the eye, and with God’s word of promise cheering the soul, how happy may our servants be ! With few cares, and many comforts ; with a fine opportunity for honouring God in their situations, and with the prospect of reigning with Christ in glory soon, how much have our godly servants to be grateful for. *Seekers, decide for God.* Sa-

rah did, and she was happy. If you seek the Lord by prayer, and faith in Jesus, you cannot seek in vain; but do not rest satisfied with any desires you feel, or any efforts you make—be satisfied with nothing, but an interest in Christ—with Christ in your heart the hope of glory. Some of old could say, “We have found him, of whom Moses in the law, and the prophets did write.” Let nothing less than this satisfy you. *Saints, copy her example.* Though but a servant, she was zealous for her God, she was active for Christ, she sought to save souls from death. She sought out the young, and spoke to them of Jesus. Kindly and lovingly would she point out their danger as sinners, induce them to come and hear the gospel, and endeavour by all means in her power to bring them to Jesus. She would look out for enquirers, endeavour to remove their doubts and fears, pray with them and for them, and guide them into the way of peace. With what pleasure would she introduce seekers and young disciples to her Pastor, that he may set before them the way of God more perfectly, and remove stumbling blocks out of their path.

Reader, are you at all like Sarah? Is her Saviour yours? Have you felt yourself to be a poor lost sinner, and as such, have you fled for refuge, to lay hold on the hope set before you in the gospel? Have you faith in Christ, and do you realise your union with

Christ? Are you a happy Christian, producing a good impression in favour of religion on all around you? Are you endeavouring to save souls from death? If you were to be stricken with disease, and rendered unable to leave any dying testimony behind you, would those who knew you best and love you most, feel sure that you were gone to be with Christ? Or, if the question was to be asked, "Where is ____?" Could those best acquainted with you say, "Unquestionably in heaven! Undoubtedly with Christ!" Make sure work of it, my friend, while you have time and opportunity. Strive to enter in at the strait gate, and be sure that you do enter, for there is not, there cannot be, any safety outside of it.

O for that tenderness of heart,
Which bows before the Lord:
Acknowledging how just thou art,
And trembles at thy word!
O for those humble, contrite tears,
Which from repentance flow;
That consciousness of guilt, which fears
The long-suspended blow!

Saviour, to me, in pity give
The sensible distress;
The pledge thou wilt at last receive,
And bid me die in peace:
Wilt from the dreadful day remove,
Before the evil come;
My spirit hide with saints above,
My body in the tomb.

THE LORD'S REQUIREMENT.

HE glory of the Church, arises from the dishonour done to the Saviour ; and her life, owes from his death. He suffered, that she may sing ; he sunk in the horrible pit, that he may stand on a rock ; he died the most painful, shameful death, that she may live the most happy and honourable life. The Church of Jesus is to be like her head. But as she is to be like him in glory, she must be conformed to him in a measure now—we must imitate him on earth, if we would resemble him in heaven. Therefore he says, "*If any man serve me, let him follow me.*" John. xii. 26. Jesus must lead, we must follow—he must set the example, and we must imitate it.

THE SUPPOSITION. If any man is willing to serve me, or to be my servant. If any man professes to serve me. If he professes to own my authority, as his Lord—to consult my will, as the rule of his life—to prefer my service to all other—to prize my approbation, above every thing beside—and to aim at my honour and glory always, and everywhere—he is my servant. Such only will Christ own. Such only can expect to enjoy his approbation.

THE REQUIREMENT. "*Let him follow me.*" Let him follow me in the path of affliction and suffering. Let him follow me in the field of labour and enterprize. Let him imitate me. Every servant of Christ, should imitate his Master *in the spirit he displayed*. His was a spirit of filial faith, for he exercised unlimited confidence in his Father—it was a spirit of yielding love, for he stooped to the very lowest—it was a spirit of quiet patience, for he went as a lamb to the slaughter—it was a spirit of cheerful self-denial, for he acted as if he was the servant of all—it was a spirit of condescending humility, for he associated with the poor and rude—it was a spirit of consecration to God, for he always sought his Father's glory—and it was a spirit of waiting hope, which enabled him to keep his eyes fixed on the joy that was set before him. We should imitate Christ *in the work he performed*. His meat was to do the will of him that sent him, and to finish his work. He wrought for God, that he may be glorified; and he wrought for man, that he may be saved. He was always at work, and always at the right work. Therefore he could say at last, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." We should imitate Christ *in the sufferings he endured*. Whatever was brought upon him by his adherence to the truth, by his diligence in doing his Father's will, or by his carrying out his

ngagements, he met with fortitude, endur'd with courage, and overcame with patience. He has left a measure of sufferings to be filled up by us, and it becomes us to meet them, endure them, and overcome them with fortitude, courage, and patience as he did. We should imitate Christ *in the perseverance he displayed.* He allowed nothing to turn him aside from his mark, or hinder him in his work. He pressed forward through all difficulties, overcame all obstacles, and is now set down at the right hand of God. So should we, let what will oppose us, or attempt to turn us aside, we should still press on, toward the mark for the prize of our high calling, which is of God in Christ Jesus.

Believer, you profess to be the Lord's servant. You have solemnly dedicated yourself to Jesus, to be his, to do his will, to suffer his pleasure, always and in all things. Take, therefore, Jesus for your model, endeavour to imitate him, and let your service to him, resemble as nearly as possible, his service to his Father. Christian, you are to copy the conduct of your Saviour, as his Father's servant, as nearly as you possibly can. He hath set you an example, that you should do as he hath done. Professor, a mere profession is worthless, here is the royal standard, measure yourself by it. This is the touchstone, try yourself by it. If you profess but do not obey, to you the Saviour speaks when he says, "Why call ye me,

Lord, Lord, and do not the things that I say?" To all of us who have professed to receive his word and engage in his service, he says, "If you continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Let us then, all and every one of us who profess the name of Jesus, looking to the Lord for ability, and depending on the Lord for success—go and work for him. Work as a child for its loving and beloved Father. Work as one of the brethren of Jesus, with his brethren. Work diligently, devotedly, and perseveringly. Let us work from love to our Saviour, out of gratitude for what he has done for us. Let us work all we can, as long as we can; and when we have done all we can do, let us rest for our acceptance, and look for our salvation to the finished work of Jesus, and to that alone. Let us bring all our works to the cross to be sprinkled with his blood, and expect them to be accepted of God only for his sake, and renouncing all idea of merit, in profound humility exclaim, "We are unprofitable servants, for we have only done that which it was our duty to do."

THE SERVANT'S ENCOURAGEMENT.

CHRIST as the best Master, ought to have the best of servants, but this is far from being the case often. Yet it is not for want of encouragement, for no one manifests such love to servants as he does. They have present pay, and the promise of a future reward. To each one of them he says, *Where I am, there shall also my servant be.* John. ii. 26. Look at

THE RELATIONSHIP. Jesus is the Lord and Master of his people; and as a master, he has absolute power over them. They are his in every sense in which they can be, and he is at liberty to do as he will with them. Wrong he cannot do, the excellency of his nature and character prevent this, and therefore he employs them wisely, treats them kindly, and disposes of them suitably. He is a just master, neither wronging them nor allowing them to be wronged by others. He is jealous of his honour, and will not allow his servants to give the love, service, and honour that belongs to him, to another, without resenting it. But he is most generous, the least

164 THE SERVANT'S ENCOURAGEMENT.

good act he notices, records, and will reward He is an incomparable master, and every believer is his servant. They are engaged to him, in their conversion and baptism ; they are willing, and therefore pledge themselves to him. They are obedient, doing his will and doing it from the heart. Each of Christ's servants, should have a courtier's ear, quick to catch the sound of his voice ; the servant's eye, intently watching to ascertain his will the child's heart, confiding and attached and the wife's affection, which will do anything for the object of its love.

THE PROMISE. *Where I am, there shall also my servant be.* Jesus is with us now where we are, and we shall soon be with him where he is. Between death and the resurrection, we shall be with him in paradise in a disembodied but happy condition. In the final state, we shall be with him body and soul, and be like him, ever seeing him as he is. Will Jesus be in his Father's presence ? So shall we. Will Jesus be in perfect happiness ? So shall we. Will Jesus be in glory, endless unparalleled glory ? So shall we. His wish will be gratified, his desire will be granted, " Father, I will that they also whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world."

What can we desire more ? Is it not our

THE SERVANT'S ENCOURAGEMENT. 165

est wish, the very height of our ambition, where Jesus is? This desire, this wish, is anticipated. *Who could have expected much?* Who ever honours his servants in this way, but Jesus? With hearts like ours, with sins like ours, with such imperfect nesses as ours, how could we anticipate such a Master? *What servants ought we to have such a master?* Can we ever do enough for him? Can any sufferings ever be so sharp for him? Enough for Jesus! Think of what you owe him, and how is it possible to make an adequate return? Think what you expect from him, and say, can there be any comparison between your sufferings for Christ, and the glory that is to be led in you? *What obedience ought we to render, who have such a prospect?* How constant and hearty, how cheerful, and thoughtful, our obedience ought to be. Always ready to work, and ready to do any work he may require of us—always ready to suffer, to suffer just what he pleases, is our profession. With the prospect of being with

to him? Do we not consider it an honour to be like him. If so, we must be content to resemble him in his humiliation, before we enter into his glory. *What a reproof does this subject administer to many professors.* *The lukewarm.* What! lukewarm in the service of such a master! Lukewarm in the prospect of such a glory! Lukewarm, with such a promise in your hand to stimulate and encourage you. *The worldly.* And are any of the servants of Christ worldly? Alas! Alas! how many. It is bat to look at their dress, or visit their homes, or observe their conversation, or mark their spirit, to discover how worldly they are. But if Christ is indeed your master, if you receive and believe his word, if you expect soon to be with him where he is, how can you be worldly? Has he not said, "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." *The do-nothing professor.* And are there any that profess Christ, who do nothing for Christ? There are, or those who do next to nothing. Some even do worse than nothing, for they do mischief and hinder others. But how will they be able to lift up their heads before their master when he comes to take account of his servants, and reward every one according to his works! Reader, if you are such an one, how can you claim or appropriate his promise, seeing the promise is to his servants who *imitate him?*

THE SERVANT'S HONOUR

BETTER be the servant of Christ, than son of the greatest monarch upon Better serve Christ, than rule a world the servants of Christ, will be kings by ; they only serve now, they will shortly. Jesus employs us that he honour us now, and prepare us for far er honour in future. What can exceed own words, "*If any man serve me, his my Father honour.*" John xii. 26. H

A SUBJECT FOR INQUIRY. What is serve Christ? It is to believe in him believe his word. The work that God requires of us, is to believe on him who hath sent. To believe the gospel, is obeying it. As the root and the plant one, and may yet be distinguished, so and obedience are one, and are yet distinguishable. Faith is the root, obedience the plant; or faith is the plant, and obedience is the fruit. Therefore Jesus said, "By their fruits ye shall know them." Believing in Christ, we are required to avow our connection with him. He would have us confess him, and threatens every one that is a

or ashamed, to own him. Avowing our connection with him, he requires us to observe his ordinances, thereby putting him on, and shewing forth his death until he comes. Nor is observing the ordinances enough, we must be ready to do and suffer all his will. We must not only look to him for salvation, but be devoted to his service, making his glory and honour the end of our lives. To serve Christ from the heart, to serve him in the life, to serve him with all that we have, and to serve him with a single eye to his glory, proves us to be, not only, the servants of Christ, but the sons of God; and to all such Jesus says, "*If any man serve me, him will my Father honour.*" Here is

A PROMISE TO CLAIM. Our heavenly Father, will honour every servant of Christ. He honours them by accepting their services, poor, imperfect, and worthless as they appear to them. By giving them his sealing Spirit, as we read, "The Holy Ghost, whom God hath given to them that obey him." And again, "After that ye believed, ye were sealed with that Holy Spirit of promise." By admitting them into his presence, and holding sweet and hallowed fellowship with them. By visiting them in trouble, and imparting sweet and soothing consolations to their souls. By supplying all their wants, according to his riches in glory by Christ. By clearing their characters from aspersions and slanders; it is written, "Commit thy

into the Lord; trust also in him; and all bring it to pass: and he shall bring thy righteousness as the light, and thy went as the noon day." By cheering in solitude, and indulging them with converse with himself. By rewarding labours, so that the least of their poor we shall not be overlooked, or pass unacknowledged. "For the Son of man come in the glory of his Father with angels; and then shall he reward every according to his works."

Let us then examine, *Whom are we servants*?

We were the servants of sin once, are we? Or, have we received the doctrine of Christ, taken upon us the yoke of Christ, consecrated ourselves to the service of him? We were the slaves of lust once, yielding to it, impelled by it, we broke God's law, and were found guilty of transgression. Have we put off the old man with his deeds? Have we crucified the flesh with its concupiscence and lusts? Have we received Christ into the heart, and enthroned him, monarch there? We were lovers of the world once, yielding to its maxims, customs, fashions, and follies. Is it so now, or can we say with Paul, "God forbid that I should ever glory in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world?" We were in the power of Satan once, have we been rescued from his grasp, freed from his power, and

have we voluntarily engaged ourselves to Jesus? Satan's slaves, or Christ's servants we are, we must be. Which is it? Do we serve Christ, and serve him from choice, for he does not approve of forced service—do we serve him impartially, for he cannot sanction our picking and choosing our duties—do we serve him openly, for he cannot be satisfied with secret service alone. If so, we may expect his Father to honour us, to honour us *now*, in the church and in the world; to honour us at death, by sweetly sustaining us and giving us power over the enemy; and to honour us at the end, publicly before assembled worlds, publishing what we have done for him, and then addressing us by the lips of the Judge of all, the King of kings, and Lord of lords, saying, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, ~~for~~—and then he enumerates our poor forgotten services, and thus rewards them.

O that all the art might know
Of living thus to thee!
Find their heaven begun below,
And here thy glory see;
Walk in all the works prepar'd
By thee to exercise their grace;
Till they gain their full reward,
And see thy glorious face!

SEEK THE LORD AND LIVE.

The penalty of sin is death. The separation of man from God, and the punishment of the inner by the stern justice of God. The law says to the sinner, "*Thou shalt surely die;*" and this is all that the law can say. But the gospel invites the sinner to come to God for life, to seek God and live. One of its many invitations is, "*Seek the Lord, and ye shall live.*" Amos v. 6. "You deserve to die. You are condemned to die. But, in the exercise of my sovereignty, I can save you; I have made provision to do so, at no less a cost than the death of my only-begotten Son; and now I send to you by my servants, inviting, exhorting, yes, beseeching you, to seek me and live."

THE WARM-HEARTED EXHORTATION. Yes, it comes warm from God's loving heart—it breathes mercy and compassion—it seems to ask, "*Why will ye die?*"—it entreats,—"*Seek the Lord, and ye shall live.*" What is implied in it? It implies that we are at a distance from God, and are therefore grossly ignorant of God. That we are in danger from the threatenings of the law of God. That we shall never find any satisfaction but in God. That there can be no safety without

reconciliation to God. That there is in us an indisposition to seek God. That there is a readiness, on the part of God, to receive us graciously, love us freely, and forgive us eternally. What is expressed in this exhortation? *God should be sought.* By whom? By all, by each of us, especially the young, the children of God's Israel. When? Now—immediately—“before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.” Where? At his seat, where he shows mercy; on his throne, where he dispenses grace; in his house, where he exercises compassion. How? With the whole heart, with a determined will, until successful. What? Seek the Lord, which is more than think, or wish, or desire. It implies effort, determined persevering effort. Actively seek the Lord. Diligently seek the Lord. Seek as for something of importance, of the greatest importance. Seek as for your life, for an eternity of happiness or woe depends upon it.

THE ENCOURAGING PROMISE. “*Ye shall live.*” Observe, it is absolute, “*Ye shall live.*” Not ye may live, or there is a probability of your being spared. No, ye shall certainly live, and live for ever. Not one of the threatenings of the law shall be executed on you. Every promise of the gospel shall be fulfilled to you. The highest expectations

that can be raised within you, shall be realized by you. "*Ye shall live.*" Live, in God's gracious presence on earth, and in God's glorious presence in heaven. Live, in the enjoyment of God's love, which shall be "shed abroad in your hearts by the Holy Ghost." Live, receiving the visits of the Father and the Son, as it is written, "Jesus said, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Live, freed from all charges, absolved from all sins. The prophet represents the people as asking, "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" But the Lord replies, for the encouragement of the seeking soul, "None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." Live, exhibiting God's truth, and walking by God's word before man, which was one end of the great atonement, hence we read, "Who his ownself bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." Live, to the glory of God's most free, sovereign, and distinguishing grace, as Paul says, "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved—that we should be to the praise of his glory."

Live, at home in God's house for ever, Jesus is gone to prepare the place, and will come to receive us, and introduce us to it ; so that with David we may sing, " I shall dwell in the house of the Lord for ever." What a blessing is life, especially life in God's presence, in the enjoyment of God's love, receiving God's visits, freed from every change, exhibiting God's truth, to the glory of God's grace, ultimately, in God's house, enjoying his glorious communications for ever !

Reader, God requires you to seek him, *will you ?* It is to you he speaks when he says, "*Seek the Lord, and ye shall live.*" Many times no doubt these words have been sounded in your ears already, have you obeyed them ? When did you begin to seek him ? With what feelings did you seek after him ? Where did you seek him ? Have you found him ? Or have you turned a deaf ear to his exhortation, setting at nought all his counsel, and refusing his invitation ? Solemn questions these, much, O how much ! depends on the answer given them. God promises you life if you seek him, *will you accept it and enjoy it ?* To you it is presented as an act of grace. By you it is needed as a transgressor of God's law. By you it may be obtained and enjoyed. You will either receive or reject it, embrace or ungratefully put it from you. God threatens you with death, *will you dare it ?* Hast thou an arm like

And canst thou do battle with the Almighty? Wilt thou despise and pour contempt on the all-merciful? In what solemn circumstances you are placed, God says, "Seek me." God promises, "If you seek me, you shall live." God threatens, "If you use, you shall die in your sins." Will you; can you, despise his mercy, neglect his great salvation, and put from you the offer of eternal life? Seek mercy, or despise it, you must. Obtain salvation, or neglect it, you must. Lay hold on eternal life, or put from you, you must. Which! Which!! which shall it be!!!

Jehovah speaks; 'Seek ye my face!'
My soul admires the wondrous grace;
'I'll seek thy face'—thy Spirit give!
O let me see thy face and live.

I'll wait; perhaps my Lord may come;
(If I turn back how sad my doom!)
And, begging, in his way I'll lie
Till the sweet hour he passeth by.

Daily I'll seek, with cries and tears,
With secret sighs and fervent prayers;
And if not heard, I'll weeping sit,
And perish at the Saviour's feet.

But canst thou, Lord! see all my pain,
And bid me seek thy face in vain?
Thou wilt not, canst not, me deceive,—
The soul that seeks thy face *shall* live.

ABIDING LOVE.

IT is always pleasant to be loved, by the wise and good ; but when love turns to hatred, it is sad indeed. better never to have been loved, those who loved us once, to turn away. Yet this is no uncommon thing among men : for man is a poor changeable thing, which cannot be depended upon. How sweet such thoughts exercise the mind, when we are passing through the painfulness of them, to turn from the changeable creature, to the unchangeable God, from the fitful changeable love of the world, to the changeless love of Jesus, remains. — the sweet testimony of John, "*His own which were in the world, loved him unto the end.*" John. xiii. 1.

THE RELATION. "His own." Not his own creatures, or his own property, all creatures and things are his own sense. But his own in a peculiar sense, which implies great love, and high estimation. There are those whom Jesus claims as his own. His own sheep, his Father gave him, and for which he gave down his life. His own inheritance.

he bought with his own most precious blood. His own *brethren*, of the same family, and of the same flesh and blood with himself. His own *bride*, whom he loves above all creatures, and has espoused to himself, to be his social companion for ever. His own *body*, of which he is the head, and of which every one of his people are members. His own, called his *jewels*, his portion, his peculiar treasure. His own, in the highest and most endearing sense. His own, for whom he was willing to live, labour, and suffer. His own, which he would rather die than part with. O how blessed to be among those whom Jesus considers to be peculiarly his own, whom he loves to the end, and with whom he will never, never part!

THEIR SITUATION. "*In the world.*" As the lily among thorns, as sheep in the midst of wolves. They were among his foes, who hated and persecuted them. They were bearing his cross, and suffering for his sake. They were doing his will, and serving their generation, in order that he may be glorified. They were journeying as strangers and pilgrims, through the world, to his house and home above. They especially needed his care, and the encouraging manifestations of his love. They were in the world for its good, for the trial and exercise of their own graces, and in order to be fitted and trained up for glory. Placed in the world by Jesus, kept in the world for the honour of Jesus,

raised above the world by the grace of Jesus; they are the only objects that attract and the love of Jesus.

HIS AFFECTION. "*He loved his own in world.*" His love was set upon them because they were in the world, for he loved them from everlasting; and having loved them from everlasting, he will love them to everlasting. He loved them, and therefore sought them, and distinguished them from all about them. He loved them, and therefore he bought them, laying down his life the ransom price for them. He loved them, and therefore he taught them, giving them line upon line, precept upon precept, just as they were able to bear it. He loved them, and therefore he honoured them, calling them not servants but friends, and treating them with confidence and love. He loved them, and therefore he employed them, and employed them for the most high and honourable purposes. No tongue can tell, no pen can describe, no heart can conceive, how much Jesus loves his people which are in the world.

THE DURATION OF HIS LOVE. "*He loved them unto the end.*" A phrase, importing that nothing could divert, or turn his love away, but that he loved them for ever. He continued to love them, though they tried hard to grieve him, and in various ways dishonored him. He continued to love them, though they were unworthy of his love, and appeared to become more unworthy of it.

they lived. He continued to love though he corrected them, and his tions sometimes appeared severe. t all the changes that took place with- i without them, he contiuied to love and therefore, he preached comfort to he poured out his whole heart in for them ; he excused their drowsi- n Gethsemane, stipulated for their when the soldiers came to arrest him, or them on the cross ; arose from the for them ; appeared to them ; spoke to their troubled minds ; bid them not tough they had acted so cowardly, so toward him ; promised them the abid- mforter, and sent that Comforter to on the day of Pentecost. Yes, " having his own which were in the world, he them unto the end :" and as in the f his first disciples, so in the case of all it.

is is unchangeable. He is the same day, to-day, and for ever. Unchangea- his Divine nature, is his love. Having he loves. he ever will love. for he is in

be, or do, and having once loved, he for ever. There is nothing fickle or changeable about him—his love is not like floating thistledown, but like the rock ; worthy of his nature, and worthy his name. *Jesus is the trustworthy S-* With him is no variableness, neither is there of a turning. The soul once committed to him is safe. Whatever you entrust to him he will keep. He will never give up charge, betray his trust, change his mind, falter in his love. When once he loves, he loveth to the end.

O my distrustful heart,
How small thy faith appears,
But greater, Lord, thou art,
Than all my doubts and fears;
Did Jesus once upon me shine?
Then Jesus is for ever mine.

Thou, Lord, wilt carry on,
And perfectly perform,
The work thou hast begun
In me, a sinful worm;
Midst all my fear, and sin, and woes,
Thy Spirit will not let me go.

The bowels of thy grace
At first did freely move;
I still shall see thy face,
And feel that God is love!
My soul into thy arms I cast,
I trust I shall be sav'd at last.

LOVE TO CHRIST.

JESUS prizes the love of his people. He has done every thing to win our love, even to the laying down of his life for us. He has said every thing that is calculated to draw forth our love. He is determined that we should love him, and therefore he sends the Holy Spirit to reveal his excellencies, to unfold his beauties, and to change our minds in reference to him. All believers love him, but not one of them love him as he deserves to be loved. The Spouse in the Canticles, gives expression to her love, and often speaks of the love of others. She says, "*The upright love thee.*" Song. i. 4.

THE UPRIGHT. Who are they? There are none so by nature, and yet man was naturally upright. God made man upright, but he listened to temptation, he fell into sin, and now there is none righteous by nature, no not one. All are gone out of the way. There is not one upright among them. Uprightness is from grace, which creates us anew, imparts a holy principle, and awakens, an all absorbing desire to resemble Jesus, the great standard of uprightness. The upright are the justified. They have heard of

Jesus. They have felt their need of Jesus. They have believed the testimony concerning Jesus. They have come to Jesus. They have entrusted their souls to Jesus. They have found salvation in Jesus. They love Jesus. Their daily aim is to imitate Jesus. They are guileless, not always guiltless, but they are free from guile. They regard the eye of God as upon them, and act under the impression. They regard the word of God, and make it their rule and guide. They regard the approbation of God, and seek it above all things. They regard the judgment of God, and reverence it beyond the opinions of men. From an upright heart, proceeds an upright course, and the life is adorned with holiness and righteousness.

THE UPRIGHT LOVE JESUS. He made them what they are, and made them what they are, that feeling their obligation to him, they might love him. They love him uprightly, there is no pretending to be what they are not, they never wear a mask; but professing to love him they do so indeed and in truth. As a proof of their love, they *rejoice in his presence*, which to them is ever pleasant and delightful, a present heaven—and the heaven they hope for, is very much made up of the presence of Jesus. *They grieve in his absence.* No one can satisfy them but Jesus. Nothing will satisfy them but the presence of Jesus. So that if their Lord withdraws, or but hides his face from

them, they are uncomfortable and dissatisfied. *They desire the closest union with him.* They love to hear of him. They enjoy his ordinances. They are happy lying at his feet. But they want to be one with him. Nor will any union do, they will desire the closest, they want to realize and enjoy that they are members of his body, of his flesh, and of his bones. *They aim to please him in all things.* They do nothing without referring to him. In every plan they form, in every change they make, in every work they undertake, they think of Jesus, and ask will it please him. Indeed, when their love is strong and lively, to please Jesus is the highest aim, end, and object of their life. *They will give up anything for Christ.* Every thing is subordinated to him. As Abraham was prepared to sacrifice his Isaac, when called, so are they willing to sacrifice theirs. Every thing is held in subjection to Christ, that as the Hebrews took joyfully the selling of their goods for his sake, they were ever to stand ready, to surrender anything he may call for. *They speak for Christ, always speak well of him.* They do not always speak for Christ when they ought, or they ever speak of Christ as they yet at times they feel that they must speak of him, and speak for him. Nor do we ever leave any society very happy, if we have not dropped a word for Jesus, or one else has not spoken well of his

name. *They are willing to do any thing for Christ.* Any duty however arduous, if Jesus requires it, they are willing to do it. Every sin that would grieve the loving heart of Jesus, they are anxious to avoid. For him they would pluck out the right eye, and cut off the right hand. Any thing, every thing which the Lord requires, they wish to do, and will do if the Lord will only give them grace. They deeply sympathise with Augustine who said, "Give what thou commandest, and then command what thou wilt." That is, only give me grace to enable me to obey thy commands, and command whatsoever thou shalt please. *They are prepared to suffer for Christ, rather than deny him.*" Yes, the sin of Peter appears most odious to them, and they would rather, with Paul, suffer the loss of all things, than with Peter deny him.

Reader, are you an upright soul? Do you deal honestly with yourself as before God? Do you act uprightly with your fellow men, giving no occasion to the adversary to speak reproachfully? Do you walk humbly with God, endeavouring to do his will from your heart? Do you love Jesus? Is his presence sweet to you? Is his absence painful? Do you want to get as near to Christ as possible, and to be as closely united to him as you can be? Is it your habitual aim to please him? Can you give up your carnal pleasures, worldly connections, and

I sins for Christ? Do you love to
of Christ to others, and to speak well
name to all? Are you desirous to do
ing for Christ you can, cost what it
and to give up every sin for Christ,
in what it may? Would you rather
for Christ, than deny him, or grieve
r in any way sin against him? These
se questions, but if the love of Christ
our heart, you can reply in the affirma-
some of them, and you will desire
our heart, to be able so to reply to
ll—and your soul will cry, "*O to love
to love him uprightly!*"

ou whom my soul admires above.
I earthly joy, and earthly love,
ll me, dear, Shepherd, let me know,
here doth thy sweetest pasture grow?

here is the shadow of that rock,
at from the sun defends thy flock?
in would I feed among thy sheep,
nong them rest, among them sleep.

hy should thy bride appear like one
at turns aside to paths unknown?
y constant feet would never rove,
ould never seek another love.

te footsteps of thy flock I see;
iy sweetest pastures here they be;
wondrous feast thy love prepares,
ight with thy wounds, and groans, and tears.

s dearest flesh he makes my food,
id bids me drink his richest blood;
re to these hills my soul will come,
ll my beloved lead me home.

"THOU WILT BRING ME UN DEATH."

DEATH is a subject of every day occurrence. It is a subject in which all are interested. The Lord is constantly calling our attention to it. He speaks to us by it. He bids us improve it. He wishes to make us sensible by it. It is very well to look at it in reference to others. It is better to look at it in reference to ourselves. Let us therefore for a few minutes, look over the words of Job, adopting them as our own. *I know that thou wilt bring me unto death, to the house appointed for all living.* xxx. 23.

THE FACT KNOWN. *Thou wilt bring me unto death.* God will bring us unto death, certainly, there can be no mistake about it. He may bring us unto death suddenly or gradually, entirely rests with him. He may bring us unto death very soon, for we are not sure of an hour. A day ! we are not sure of an hour. An hour ! the next minute I may be a dead man. God will bring me unto death, but I do not know when, it depends entirely on his will. I do not know where, this is only fixed by his will.

cree—I know not *how*, this will only be revealed by his providence. I may be cut down by a sudden stroke, or I may be removed by a long lingering illness. We know that he will bring us unto death, for he has asserted it in his word. And daily observation proves it. If God will, then man cannot save, however skilful the physician, however kind the attendants, however wealthy the individual, there is no escaping. "*I know that thou wilt bring me to the house appointed for all living.*" Death is under a divine appointment, there is a time, a fixed time to die. The grave is appointed to be our home. Whether the vault, the grave, or the ocean, it is our last home in this time state. What a home! Look at it, it is dark and dreary, it is damp and cold, it is lonely and narrow, and yet it is capacious enough, to receive us all. It is prepared alike for the rich and the poor, the prince and the peasant, the proud monarch and the humble pauper. To each, and all, the sentence, refers, "Dust thou art, and unto dust thou shalt return."

THE USE WE SHOULD MAKE OF THIS FACT. It should prevent *carnal security*, we must die—we may die soon—suddenly, let us therefore watch and be sober. It should prevent *trifling*, especially with the soul and its salvation, with eternity and its solemnities. It should prevent *indecision*, and bring us to a point on all essential matters, especially as to closing with Christ, and confessing

him. It should prevent *procrastination*, it says in the most emphatic manner, "Behold! now is the accepted time." We should think of death seriously, of our own death, for it is a solemn subject. We should think of it frequently, for it is a most salutary subject. We should inquire, what is necessary in order to die safely—happily—and honourably? In reply to which we may say, there must be faith in Christ—the faith that receives Christ, that confides in Christ, and that trusts in Christ alone. There must be prayer, constant, hearty, persevering prayer. There must be penitence, or sorrow for sin, hatred to sin, and forsaking of sin. There must be reconciliation to God, on the ground of the death of Jesus. There must be obedience, or doing the will of God from the heart. In a word, the best preparation for death, is constantly looking to Jesus. Looking off from everything else, and looking to Jesus for all we need, for soul and body, for life and death, for time and eternity.

Reader, *you must die*, are you ready? You must die soon, and you may die suddenly, if you did, how would it be with you? Heaven or hell follows death, to which would it introduce you? If you were called to die today, *would you die in peace?* Have you peace with God? Have you peace of conscience? Are you at peace with all mankind? How important it is, to be in that state at present,

which we wish to be in when we come to die. *Do you live now, as you will wish you had when you come on your dying pillow?* This is one of the lessons taught us. May we learn it, and reduce it to practice. May we commence every day, as if it would probably be our last; and may we lay down to rest at night, as if it was probable, that we might never awake again in this world. Gracious Lord, as we know that thou wilt bring us unto death, O bring us to Christ first! Let us be washed in his blood, clothed in his righteousness, and so be saved from wrath through him! Blessed Jesus, thou art the resurrection and the life, put forth thy resurrection power in us, raising us from a death in sin, unto a life of righteousness, that we may reign in life by thee! Holy Spirit, thou art the Great Sanctifier of God's elect, sanctify us, and prepare us to meet death with joy, to overcome death, and to pass through its perils singing praises unto God!

And must my body faint and die?

And must this soul remove?

O for some guardian angel nigh

To bear it safe above!

Jesus, to thy dear faithful hand

My naked soul I trust,

And my flesh waits for thy command

To drop into my dust.

THE DEW OF HEAVEN.

God's promises, feed the faith, support the minds, and stimulate the prayers of God's people; and the prayers of the Lord's people, have often obtained promises, as well as the fulfilment of them. It was when Israel had wandered long and far, that the Lord sent his prophet to invite and exhort them to return, directing them how to approach him, and obtain the choicest blessings from him; and when they prayed, deplored their wanderings, and sought his face, he promised them the richest and choicest blessings. He not only promised what he would do for them, but what he would be to them, even the greatest blessing. "*I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon.*" Hosea xiv. 5.

THE FIGURE. "*I will be as the dew unto Israel.*" As the rain only fell twice in the year, the land was dependent on the dew, which was constant and very copious, one of the greatest natural blessings. Israel was now like the thirsty soil, or the withered exhausted plants, and the Lord says, "I will be to them as the dew." The Lord's

dealings with us in a way of grace, are well represented by this figure. Notice its descent. How silently it falls, without the least noise, and so the Lord in working conviction, or imparting consolation, does so secretly and silently, none but the party are aware of the work, or experience the effects. How slowly it comes down. You go out in the evening, and all is dry, you remain out for a time and you scarcely perceive a change, but at length every plant is covered, and the greensward is wet. So divine communications are at times made so slowly, that the mind perceives them not, it takes a considerable time to produce a thorough conviction of our lost state by nature, and longer still to bring the soul to confidence in Christ, or joy in God. In some cases the whole work is so secret, so silent, and so slow, that it is almost imperceptible. The dew falls invisibly, and so does grace into the heart often. It is very gentle, it never brake the tenderest plant, or bruised the most delicate flower. And as gentle are the Lord's dealings with us often, the feeblest desire is encouraged, the weakest faith is strengthened, and the slightest movement of the soul toward God is accepted. He never breaks the bruised reed, nor will he quench the smoking flax. Once more, the dew falls in the twilight or in the dark night. So in the dark night of nature, or in the twilight of spiritual knowledge,

when we see nothing clearly or God communicates his grace, at the light of his truth, which shineth more unto the perfect day.

Consider its *effects*. It softens soil, that the feeble plant may flourish, to enjoy the sunlight, and by the breeze. So the grace gives, softens the hard heart, that of truth may spring up, and exert virtues, which are to the praise of God. It quickens the exhausted, and puts new life into the leaves and blossoms. So grace quickens all the plants of goodness within us, and causes our hope, our love and courage, to grow. It refreshes exhausted souls, bathing the weary herbage, and with new beauty and glory. So through his divine manifestations, it refreshes souls, revives all our graces, brings evidences, filling us with joy, pleasure. It fructifies and makes us fruitful, that it may give seed to us and bread to the eater. So, when he sheds abroad his love in our hearts, we become fruitful in every good work. Our souls are impressed with roots in them, and the seeds of righteousness spring up and bear fruit.

Mark its *peculiarities*. It is fit only for the elect, who can produce or purchase dew. It is the grace of God, and all his gracious gifts.

. Nor does the dew fall more freely on the earth, than does the grace of God on the first. Though free, it may be said, and so may grace, for God has said it, and promised it, and is prepared for it. It is necessary, we see not that creation could do without it, but how necessary the dew may be to the earth, is much more necessary to the soul. Without it, there would be no spiritual life ; so without it faith would droop and prayer would cease, and every thing spirituality in the soul would expire. We expect fruit of a clear, calm, quiet heaven ; not expect it in seasons of storm and trouble. Just so grace comes to us, because it is at peace with us. The cross of Jesus removed the curse, removed sin which was the cause of it, and made peace for us. The storm of divine wrath fell on him, was endured by him, and was exhausted by him. The cross acted as a curse conductor, removed the heavens, and now the gentle, refreshing dew of God's blessing, descends on our poor dry, barren, and languishing souls, making them fruitful and abundant.

RESULTS PREDICTED. "*He shall grow as a lily.*" The growth of the lily is quick, and when much grace is given, we grow quickly in knowledge and spirituality. It is beautiful, so we grow in grace, and become

graceful and ornamental. It is to the hand of God's bounty, which provides for supplies nature's wants, so is our growth to the praise of the glory of his grace. "*He shall blossom as the lily.*" The blossom of the lily is very beautiful and fragrant, when it blossoms it exhibits its color shews its fair proportions, and emits a lovely fragrance. So under the influence of God's grace, we exhibit all Christian virtues, manifest a likeness to the Son of Jesus Christ, and breathe the sweet perfume of love, pity, and praise. "*He shall forth his roots like Lebanon.*" Either that noble mountain, which is so firmly rooted that it cannot be moved; or like majestic cedars which crowned its top, which struck their roots so deep into rocky soil, that they could defy the power of the terrific storms which swept over them to uproot them. The believer in Jesus is the result of God's being to him as the roots his faith in God's word, faithful and powerful, and becomes established, strengthened, and settled. His love, roots itself in God as revealed in Christ, in the holiness of the divine character, and in the saints who are in the earth, and witnesses to his salvation and heirship. Hope, roots in Christ entered into the holiest, and in the prospect of a glorious heaven, and thus the soul deriving much spiritual nourishment, becomes fixed and steady.

E PROMISE. "*I will be*"—"they shall". Thus God's promises generally run. His majesty in every line, and authority based on every letter. He promises like one whose will is law, whose resources are endless, and whose purpose cannot be rated. "*I will be as the dew unto Israel; he shall grow as the lily, and cast forth roots like Lebanon.*" This was the proof God had heard and healed them. It was evidence that he loved them freely. It showed that his anger was turned away from them. O blessed promise, may we be enabled to claim it, plead it, and expect the fulfilment of it in our own souls! Holy God, be thou as the dew unto my soul, and refresh, revive, and fructify me! Let me grow as the lily, grow in grace, and increase knowledge of my Lord and Saviour Christ. Let me blossom as the lily, uniting all the graces and virtues of the Christian character, to thy honour and glory! Let me be rooted and grounded in love, fixed in Christ Jesus, that I may stand through storms of time, and enjoy a glorious eternity! Lord Jesus, do thou come down into my soul, as the rain on the mown grass, as the showers that water the earth, so that I grow up into thee, and bring forth fruit to thy praise!

BROUGHT LOW, BUT HE

THE circumstances of the Christian vary, and it is no uncommon thing for frames and feelings to vary with his circumstances. On this account, many of the Lord's people, are either elevated and exalted, but seldom enjoy a calm, peaceful, settled state of mind. Their depressions are great, or their joys are high. But God overrules for their good, and is instrumental to the humbling of the soul, and to serving it from self-importance and pride. What a mercy it is to have a God who let our frames and feelings be such as we may ; one that will sympathise with us, of whom it is said, " Like as a father pitied his children, so the Lord pitied me, and I fear him." This was David's language, and lay at the root of much of his experience, and led him to say, " In my affliction he brought low, and he helped me." I

HIS PAINFUL CONDITION. " I am brought low." O how low the believer is brought at times, into what straits and trials, troubles and distresses ! Sometimes outward circumstances, by the loss of health, or friends, or situation ; all seem to conspire against him, every thing seems to conspire

bring him low. Sometimes in body, by strong pain, extreme weakness, or nervous disorders; so that every thing loses its relish, and he can enjoy nothing earthly. At other times it is in the soul, by violent temptations, by distressing bereavements, by the hidings of the Lord's face, or his withholding divine communications. Now every thing appears to be covered with a pall, and gloom and darkness spreads over the soul. But at times the Lord so sanctifies the circumstances, painful as they are, that they become real blessings. Pride is humbled, false confidence is destroyed, and the man walks softly before the Lord. Yet at times faith is shaken, the heart is straitened, doubts spring up, fears are strong, the evidences are beclouded, prayer becomes a task, and we think that God must be angry with us. This brings us low, lays us prostrate, and we cry plaintively unto God. Then in answer to the cry of faith, the Lord sends help, or appears for our relief, and soon we are able to say, "*I was brought low, and he helped me.*"

HIS ENCOURAGING TESTIMONY. "*He helped me.*" Blessed be his holy name, he never allows us to sink low, but he comes to our help! He helps us *in trouble*, by rendering us assistance, by sending us supplies, by raising us up friends, by restoring us to health and strength, by reviving our graces and raising our spirits; or by imparting a little scriptural light, a little holy love, a little

heavenly dew, or a little spiritual Thus he draws out our souls in p cites hope in his mercy, awakens in his word, and we sink in deep h his footstool. Now we can bear with patience, and look for deliver courage. He helps us *out* of tr turning our captivity as he did Job providence smiles, health returns, are applied, comfort is imparted, i bears his inward witness, the heart ed, confidence is produced, and su munion with himself is granted. sending and taking us out of the de This is bringing us up out of the h and setting our feet upon a rook like returning to the days of o Now we can sing in the ways of because great is the glory of the L we can say with the prophet, " will praise thee, though thou v with me, thine anger is turned thou comfortest me."

We must sink before we rise. ways true in grace, for before h mility. We must pass the vale ation, before we ascend the m and holy communion with God frequently is it the case, that t sink, the higher we rise. If stripping us, emptying us, pe bringing us low ; so that we fe ty and void of good ; it is in

may strengthen us with his might, bring us to rest on his word, fill us with his own love, and lead us to look for everything in Jesus. *When brought low, hope should be encouraged.* The Lord will help us. We ought not then to encourage fears, or yield to despondency, but should rather chide ourselves for yielding to such feelings, as David did, when he said, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." *He who brings down, will raise up.*" If the Lord bring us down by his providence, he will support and raise us up by his grace. He may lay us so low, that no hand may be able to reach us but his own; or our affairs may become so perplexed, that no one can unravel them but himself; but as sure as this is the case, he will appear for us, and work our deliverance. He will never leave us prostrate, for it is his prerogative to raise up the poor out of the dust, and lift up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory. *None of God's people die in the pit.* Joseph was cast into one, but the coming of the Midianitish merchants, caused him to be taken out. Jeremiah was cast into a worse, but Ebedmelech the Ethiopian, was used to deliver him. So with us, whatever pit we may fall into, or be thrown into, so sure as Daniel was taken

up unhurt out of the den of lions, so shall we. The church of old testified, "We went through fire and through water, but thou broughtest us out into a wealthy place." Just so shall we shortly, and when we stand on the borders of the promised land, when we are about to cross the river that separates time from eternity, when about to close the eyes on every thing below, we shall then with our dying breath for the comfort of those we leave behind us say, "*I was brought low, and he helped me.*"

No more, my soul, let unbelief
 Thy joy and peace devour;
 Jehovah-jireh sends relief
 For every trying hour.

Dangers stand thick through all my way,
 And foes on every side;
 Yet all is well—I'll watch and pray,
 Jehovah will provide.

My strength may fail, my wants increase
 While sorrow swells its tide;
 But God, my God, will never cease
 To love me and provide.

He saw me ruined, lost, and dead,
 And did for me provide
 A Lamb, to suffer in my stead;
 I'm spared, for Jesus died.

All grace in Christ for Abraham's seed,
 And endless bliss beside;
 Jehovah-jireh has decreed
 For ever to provide.



IN WORD AND IN POWER.

THE purposes of God, are accomplished in the use of means; and while God's rule is his purpose, our rule is the precepts of his word. In attending to duty, we expect the Lord to accomplish his will. We are commanded to preach the gospel to every creature, and it is our duty to do so: and while we are doing so, God accompanies it with power to the hearts of his elect. In this way, Paul knew that the Thessalonians were elected of God, as he states, "*Our gospel came not unto you in word only, but also in power.*" 1. Thess. 1. 5.

THE PRIVILEGE CONFERRED. *The gospel was sent unto them.* The gospel is good news—good news from God—good news from God to every creature. It is the good news of salvation—of salvation for sinners—salvation for sinners all of grace. It is a salvation which prevents all penal evils, and secures all real, spiritual, and everlasting good. Paul calls it *our gospel*, because he was entrusted with it, he was commissioned, to proclaim it, he knew the power, savour, and sweetness of it in his own soul, and he

preached it to others. This gospel he carried to Thessalonica, and preached it with much success, so that many were converted; a church of Christ was formed, and others were raised up to spread it further.

THE DIFFERENCE MADE IN ITS INTRODUCTION. It came to all as a message from God, and it was delivered to all without distinction. But it came to some in word or in fact to be believed, as a message received and acted upon, and as a spirit commanding itself to the understanding, conscience, and the heart. To others it came in power. There was a divine agent set working, even the Holy Spirit. There was an all-conquering energy put forth, even the power of God. There was a glorious message produced, even a full persuasion of its truth and authority, of its high and infinite importance, and of its adaptation to the circumstances and wants. In consequence of this they cordially embraced it, with a readiness of mind; they acted upon it, exercising faith in Jesus; they were transformed by it, into the moral likeness of Christ, and were filled with joy and peace in living. This proved to the apostle that they were chosen to salvation, so that he could say, "Knowing, brethren beloved, the election of God."

See, *God's sovereignty*. He sends his message to all, to every creature. A message of love and mercy. He proposes and

Christ to all, and to each one who
the gospel. He equally and alike
is all to come, receive, and enjoy sal-
vation. But he sends the Spirit to some,
whom he exerts his secret power, in
consequence of which they not only listen
to message, but embrace the proffered
salvation, and are saved in the Lord with an
lasting salvation. See, *why the gospel*
sends. Not because a certain class of
preach it, or because it is preached in
particular way; though the Spirit
nally makes use of the most suitable
means; but because the power of the Holy
Spirit attends it. This power quickens the
spirit, opens the eyes of the understanding,
awakens the slumbering conscience.
There is an alarm felt in consequence of
the wrath of God is feared, and a dread
of damnation fills the soul. Now the gospel
is just adapted to the sinner's case,
the Lord Jesus becomes the great object
of desire. The soul feels a sweet persuasive
power prompting it to embrace the gospel,
receive Christ, and be reconciled to
him. The conquering power exerted subdues
the enmity of the heart, overcomes the
idiosyncrasies of the mind, and at length brings
the soul into subjection to the obedience of
Christ. The influence exerted resembles
the influence of light on flowers, or the
sun's rays on frozen gardens, or the sun's rays
on snow or ice. Gently, quietly, and gradu-

ally, the heart is changed; and the change of the heart soon appears in the life, as here, "Ye turned to God from idols, to serve the living and true God—and ye became imitators of us." See, *what we should especially pray for*. We have the gospel, we have our ministers, and we have our sanctuaries; but one thing is still wanting, it is "the power of the Spirit of God." The gospel will have an effect without the Spirit, for it will be "a savour of death unto death;" but the effect we desire to see, even the conversion of sinners, the sanctification of believers, the edification of the body of Christ, and the subjecting of the world to Christ, never will be, never can be, without "the power of the Holy Ghost." For the presence and power of the Spirit to accompany the word, we should earnestly, constantly, and unitedly pray. On this blessing our hearts should be set, to obtain this blessing all the saints should unite, and until we receive this blessing, we should give God no rest. Reader, how do you feel on this point? Has the gospel been attended with the power of the Holy Ghost to your own soul? Are you very desirous that the same power should attend it to others? Do you cry mightily to God that the power of the Spirit may attend the gospel, be it preached by whom it may?



LOVE TO THE WORD A SOURCE OF PEACE.

THE Lord's people must not expect outward ease and prosperity in the present world. The present life is like a journey through a desert, or a voyage over a stormy sea. Changes, frequent changes, are to be expected. But amidst all we may enjoy peace. The mind may be kept calm and tranquil, while we pass through the troubles and trials of life. Let us exercise our thoughts upon this subject a little, as placed before us in the words of the Psalmist, "*Great peace have they which love thy law: and nothing shall offend them.*" Ps. cxix. 165.

THE CHARACTERISTIC. "*They love the law.*" By the law, we understand the whole word of God—all that was then written—all that is now written. This is one of God's best gifts, and one of man's choicest blessings. It is to be loved, believed, and obeyed. *They love thy law*, they perceive its dignity and excellence, for the impress of its author's mind is upon it. The illumination of the Holy Spirit discovers to them its supe-

riority to all other works, and it stands out before them as a sun among ten thousand stars ; as a clear, bright, flowing spring, among many dirty puddles. There is none like it, they see, they feel, they confess this. They believe in its inspiration and perfection. They may not understand any human theory of inspiration, but they believe that the contents of the book were in the mind of God, who communicated them to the mind of man, and that holy men spoke and wrote as they were moved by the Holy Ghost. They perceive that "the law of the Lord is perfect," that it contains all that is necessary to be known, believed, and practised on spiritual subjects ; and so believing and perceiving, they love the truth, not only for its author's sake, but also for its own sake. To their minds, there is none like it. They love it for its simplicity, especially on all essential points, so that he who runs may read, and the wayfaring man may understand. They love it for its purity, reflecting as it does the pure and lovely mind of God. They love it for its fulness, containing as it does all that is necessary for man to know, all that God sees fit to impart to man on spiritual subjects this side heaven. They love it for its variety, for it is not a tame essay on a subject, or a number of essays on many subjects, but it is full of variety—a variety of subjects, conveyed in a variety of styles, bearing the impress of a variety of

. Here are hills and valleys, mountains and oceans, mines and fields, clouds and sunshine, fruits and flowers. All we want, and all we can wish for. They it for its suitability, for it just meets case, suits their condition, and satisfies aving of their souls. This leads them es to cry out, "O how I love thy t is my meditation day and night!"

A PRIVILEGE. "*Great peace have they love thy law.*" They have peace, for gh the word they come to enjoy par- and are released from guilt. They safety, for they see and know their They enjoy society, for they commune God. They see the road home, know s their friend, and perceive that their ves are boundless. They are in union he Prince of peace, they have fellowship he God of peace, through the teaching Spirit of peace. They have "*great*" for it is deep and profound, passing derstanding ; it is settled and abiding, supported by the covenant, the oath, he promise of God. "*Nothing shall them.*" To offend is to scandalize umble, and many stumble at the word, the way, and perish in their own ings. But the lovers of God's word ot stumble, but walk in a plain path, *ng the light.* They do not stumble at trines, because they are high, or mys- or difficult to harmonise, but believe

them on divine authority. Nor at persecution, because they see that it is predicted, and therefore to be expected. Nor at the conduct of professors, because the word declares that they would act so. Nor at the falls of believers, for they find that many have fallen, and have risen again. At these things many do stumble, but those who love God's word, revering its authority, and believing its teachings, are prepared for such things, and therefore are not taken by surprise.

Do we love God's law? Love it, so as to read it daily, believe it heartily, meditate on it devoutly, and walk by it as our directory and guide? Are we fully persuaded of its authenticity and inspiration, and therefore receive it as from God's hand, revealing God's mind, and intended for our every-day use through life? *Have we peace?* Great peace? Peace amidst all the troubles of life? Peace notwithstanding temptation and opposition? Peace though all things within and without us change? Peace may be maintained, as saith the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." *Do we go on in our journey without stumbling?* But for the word of God, there is much to stumble us in the state of the church, in the conduct of the Lord's people, in the condition of the world, in the dispensations of divine providence, and even in what we discover in our own hearts. But

bible explains the whole, accounts for
whole, and tells us, that thus it must

Let us therefore keep close to the word
God. Let us love it more than ever.
Let us read it more than ever. Let us
lieve it more than ever. Let us meditate
on it more than ever. And let us walk
its directions more carefully and con-
ntly than we have hitherto done; thus
ll we prove in our own experience the
th, "*Great peace have they which love thy*
; and nothing shall offend them."

Lord, I have made thy word my choice,
My lasting heritage;
There shall my noblest powers rejoice,
My warmest thoughts engage.

I'll read the histories of thy love,
And keep thy laws in sight,
While through the promises I rove,
With ever fresh delight.

'Tis a broad land of wealth unknown,
Where springs of life arise,
Seeds of immortal bliss are sown,
And hidden glory lies.

The best relief that mourners have,
It makes our sorrows blest;
Our fairest hope beyond the grave,
And our eternal rest.

SORROW AND JOY.

How much we have to grieve over here below. How frequently we are in sorrow. Well may it be said. "Long nights and darkness dwell below." But it always was so with the Lord's people, and will be until Jesus comes again, or we depart to be with him. It was so with our Lord's immediate disciples, especially when he was about to leave them, which led his loving, sympathizing heart to say unto them, "*Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*" John xvi. 22.

THEIR PRESENT EXPERIENCE. It was painful, very painful. Their beloved Lord was leaving them, just when they felt that they most needed His presence. Their knowledge was very imperfect, for though they had the very best teacher, they were such poor dull scholars, that they had learned but very little. Their faith was weak, it was the faith of the babe, not of the young man. This led the Master to say to them. "*Ye believe in God, believe also in me.*" *Ye have confidence in God,* have confi-

dence in me. Their hopes were disappointed. They expected their Master would set up a temporal kingdom, deliver them from the power of the Romans, and reign in more glory than Solomon. Satan was busy with them, as he always is when the heart is sad and sorrowful. It was the hour of temptation, they were being put to the test, and a severe test it was. These things united filled them with sorrow, therefore Jesus said, "*Ye now therefore have sorrow.*"

THE SAVIOUR'S PROMISE. "*I will see you again.*" This he did personally and literally after his resurrection, again and again. This he does often spiritually, when he comes and manifests himself to them, holding communication with them, and filling them with his joy and peace. Every believer knows what the presence of Jesus is, and how blessed it is to see him, open the heart to him, and rejoice and glory in him. He will see them again soon, at his second advent, when he will raise their bodies from the grave, and take them to be with him for ever. Sorrowful believer, you will soon see Jesus, he will come and receive you unto himself, that where he is, there you may be also. Then his glory will never more be concealed from your eyes, then his sweet presence will no more be missed by you, but then you will be filled with joy, and glory in his name for ever.

THE EFFECT OF HIS PRESENCE. "*Your*

heart shall rejoice, and your joy no man taketh from you." The presence of Jesus, after his resurrection, filled his disciples with joy. Their faith in him was confirmed. Their gloomy fears were dispersed. His love to them was proved. His faithfulness was set in the clearest light. Their interest in him was realized. They felt that their heaven was sure. The presence of Jesus with his people now fills them with joy. It inspires them with holy confidence. It dissipates all their fears, giving them boldness and courage. It manifests his love in the sweetest and most affecting way. It proves him to be faithful to his word, and warrants them to trust in him evermore. It assures them of their interest in all he is and has, and enables them to read their title clear, to mansions in the skies. No man can take away this joy, for it flows from a source out of man's reach, it is supported by that which man cannot disturb, and it lives and triumphs in spite of all that man can do.

Sorrow on account of the absence of Jesus, proves we have grace. No one can sorrow for his absence, who has not enjoyed his presence, who has not received his grace. *Where Jesus has appeared once, he will appear again.* He never pays a solitary visit. One visit ensures more. If he has come, he will come again; if he has shone on us once, he will shine again. If therefore we mourn his absence to-day, let us expect his

turn to-morrow. *When Jesus comes, sorrow flees and joy returns.* This is always the case, for the presence of Jesus is the life, the joy, the heaven of his people. It is so now, and it will be so for ever. *Spiritual joy is dependent of man.* Man cannot give it, neither can man take it away. O may we joy much of the presence of Jesus on earth, as introductory to the enjoyment of his presence for ever in heaven.

Come, my soul, before the Lamb,
Fall and do him reverence!
Bless him for his blood and name,
Sing his great deliverance.

Why should sorrow bow thee down,
Trials or temptation?
Is not Christ upon the throne
Still thy strong salvation?

Cast thy burdens on the Lord,
Leave them with thy Saviour;
He (whose hands for thee were bored)
Can and will deliver.

Turn thee to thy rest, my soul,
Turn thee and discover
How he yet is merciful,
Turn thee to thy lover.

Leave thy earthly cares behind,
Mind alone thy Saviour,
Count thou all beside but wind,
Trample on it ever.

NOTHING IMPOSSIBLE.

DIFFICULTIES often crowd the believer's path, and trials line his way. Obstacles and opposition meet him at almost every turn. What to do at times he scarcely knows, for he has been disappointed so often, and is now so completely baffled, that his way is hedged up with thorns. Look which way he will, or to what quarter he may, there is something to dispirit him, and cast him down. It is of no use looking any way, or to any one, but to the Lord : and while looking to him, it will be well to remember what the angel said to the blessed virgin, to excite and strengthen her faith, "*For with God nothing shall be impossible.*" Luke i. 37.

LOOK AT THE FACT. There are no impossibilities with God. He can do as he will. He will do all he has promised. He has promised to do all you can need or even wisely desire. In Mary's case much faith was required, it was exercised and honoured. A virgin did bear a son. That son was free from all taint of sin. That son was divine. That divine Son was the Saviour of men.

What can be difficult after this? What should stagger us after this? But if any thing does, look at what God is—look at his power and grace, at his wisdom and wealth, at his pity and compassion, at his greatness and glory. Look at what God *has done*—in nature by his power, in providence by his wisdom, in redemption by his grace. And looking at what God is, and at what he has done, you must come to the conclusion, "*With God nothing is impossible.*"

LET US USE THIS FACT FOR OUR OWN BENEFIT. Nothing shall be impossible with God. Not the conversion of that obstinate child, that hardened husband, that trying and degraded wife. Not the restoration of that backslider, low as he may have sunk, and far as he may have gone. Not the pardon of those sins, great, glaring, and numerous as they may be. Not the sanctification of that trouble, deep, trying, and dreadful as it is. Not the bringing of the greatest good out of that evil, though it may have alarmed and terrified you. Not the perfecting of the soul in holiness, sinful and polluted as it is at present. No, nothing is too hard for the Lord, therefore cheer up, press on, take up your cross, or burden afresh, and bear it after Jesus.

Let this precious truth, feed and strengthen your *faith*, that you may be strong in the *Lord and in the power of his might*. Let it *excite and animate your hope*, that you may

expect great things from God. Let it stimulate you in prayer, that you may ask largely of God, and ask with confidence too. Let it crush your fears, that you may press boldly on, until you reach the mark, for the prize of your high calling which is of God in Christ Jesus. Let it stir you up to exertion, for as nothing shall be impossible to God, so nothing shall be impossible to you, that you undertake with his sanction, and with a view to his glory. Let it encourage and call forth praise, for how grateful and thankful we should be, that our God *can* do all things, and therefore *will* do for us, all that is necessary both in life and death. Let us keep this sweet truth always in mind, and when cast down, chide our fears and excite our hopes, saying, "*With God nothing shall be impossible.*"

Dear Lord, thy weaker saints inspire,
And fill them with celestial fire ;
On thy kind arm may they rely,
And all their foes shall surely fly.

Now Lord, thy wondrous power exert,
And every ransomed soul support ;
Give us fresh strength to win our way,
To regions of eternal day.

There may we praise the great I AM,
And shout the victories of the Lamb ;
Raise every chorus to his blood,
And triumph in the power of God.



REDEEMING LOVE.

THE first and second advent of Christ are frequently presented to our notice together in the New Testament. The former sometimes introduces the latter, and sometimes the reverse. In writing to Titus, the apostle's mind was wafted away by the inspiring Spirit, to the second coming of the Lord, and he speaks of it as the "blessed hope" of the church of God, for which believers were looking and longing. Then he brings forth the end and design of the first advent, and says, "*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" Titus ii. 14.

THE GLORIOUS FACT. *Jesus gave himself for us.* Look at the contrast. "*He gave himself,*" who was the only begotten Son of God, the author of creation, the sustainer of the universe, the brightness of glory, the source and end of all things, *He*, who was acclaimed by the prophet as "*the mighty God, the everlasting Father, and the prince of peace.*" He who is declared by the apostle to be "*overall, God, blessed for evermore.*" *God manifest in the flesh.*" "*He gave*



us as mere creatures, but for us as being insignificant, and totally depraved. debased ourselves even unto hell. What nature could not be, for our hearts are deceitful *above all things, and desperately wicked.*" The most exalted, glorious holy being, gave himself for the most polluted, and degraded of his creatures how wonderful! But he volunteered behalf, without any solicitation, offered to become our substitute and fulfil the law instead; our sacrifice, and make a fulfilment for our sins; and our Ransomer, down a satisfactory price for our redemption. He engaged to bear the desert of God in his own body, to suffer all that the justice of God could inflict on our Surety, put away our sins for ever, by the sacrifice of himself. He gave his person, for his sons; his blood, as our ransom price.

transgressions. To purify unto himself, by fully expiating their sins, a peculiar people. A people purchased to be peculiarly his own. A people sanctified, separated from all other, to be set apart for himself. To be his own subjects, as the King of Zion. To be his own soldiers, as the Captain of our salvation. To be his own servants, as the Lord of the house. To be his own children, as the everlasting Father. He redeemed us from all who claimed us, and from every claim that could be made upon us, and in order that we might be honourably, exclusively, and eternally his own. His own, in the highest, fullest, and most glorious sense. His own peculiars, "*zealous of good works.*" That being influenced by his love, affected by his example, enabled by his Spirit, and guided by his word ; they may answer the gracious design of God, zealously performing "good works, which God hath before ordained that we should walk in them." Thus, grace is gloriously displayed, man's salvation is secured, and God's glory by the good works of his people is rendered certain.

The love of Jesus is unparalleled. Out of pure love to us, who had no love to him, nor ever should have had, but for his love to us ; he gave, not only his time, his labour, his wealth, but himself. His entire person as the *God-man, the incarnate Jehovah.* "*He gave himself,*" this was more than as if he had given a thousand worlds, for these h

could create with a word, "He gave himself," and not merely to live for us, or labour for us, but even to die for us. Nor even to die some easy and honourable death, but the most painful, shameful death, that man ever invented, or creature ever suffered. O wondrous love! O Jesus, never, never was there love like thine! Note, *the special object that Jesus had in view*. "That he might redeem us." That by a price, which no one but himself could pay, he might satisfy all the demands of law and justice, acquire a peculiar right to us, and so honourably deliver us from every foe, rescue us from all that is degrading, and exalt us to the highest honour. Jesus would have us to be peculiarly his own, his own peculiar people, which indicates peculiar love, and displays peculiar grace. Observe, *the parties interested in his work*. Those who were the vilest of his creatures, but who being claimed for him, by his Holy Spirit, became a peculiar people, zealously endeavouring to do just what pleases him, and all that pleases him. They are brought to have a peculiar knowledge of him, which leads them to be peculiarly zealous in endeavouring to please him. See, *the claim he has to, and upon his people*. A more just claim to them, he could not have, seeing he has given his life, his all to possess them; a greater claim he could not have upon them, seeing he has ransomed them from hell, redeemed them from death, and purcha-

them in order to make them holy, honourable, and happy for ever. Notice then, *what expects from them*. He expects zealous obedience. That his word be studied, that it will be consulted, and that his honour be sought in all they think, speak, or do. He expects that they will abstain from all sin. Sin brought them into danger. Sin rendered necessary that he should suffer, bleed, and die for them. Sin grieves his love, wounds his heart, and dishonours his name; therefore he requires them to avoid sin, abstain from sin, and hate sin. Reader, what think you of Jesus? How do you feel toward him? What think you of his love, his wondrous love? What effect has it upon you? What are your views of sin, all sin? How do you feel toward sin? What think you of good works? Are you zealously endeavouring to reform them?

And why, dear Saviour, tell me why
Thou thus would'st suffer, bleed and die?
What mighty motive could thee move
The motive's plain—'twas all for love!

For love of whom? of sinners base;
A harden'd herd, a rebel race;
That mock'd and trampled on thy blood,
And wanton'd with the wounds of God.

They nail'd him to the accursed tree:
They did my brethren; so did we;
The soldier pierced his side 'tis true;
But we have pierced him through and through.

THE PAINFUL AND PLEASANT.

CHURCHES, as well as individuals have their times of affliction and trial. It was so with the Church in the wilderness in the days of Moses. It is so with the church, and with individual churches now. For the church in the desert Moses prayed, "*Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.*" Ps. xc. 15. This prayer may perhaps suit us, let us consider it as containing

A GLANCE AT A PAINFUL PAST. "*Thou hast afflicted us.*" God is said to do what he permits to be done. Men and things, are but his instruments, by which he accomplishes his purposes, and fulfils the predictions of his word. The church is at times afflicted with the want of success. She seems to labour in vain. She sows much, but reaps little. Her converts are few, her fruit is small and scant. Sometimes with declension, the zealous become cold, the active idle, the spiritual carnal, and this is an affliction. Sometimes with alienation of affection, the love of the Pastor cools toward his people, and the love of the people toward

each other. Jealousy, surmises, and evil speaking abound, so that instead of cleaving to each other, there is coldness, distance, and want of love, and this is a sore affliction. Sometimes with bereavements, the Lord calls home the young and active, the energetic and useful, the grave and prudent. The graveyard fills, and the church is thinned, this also is an affliction. "*We have seen evil.*" There is also the evil of dissension, when difference of opinion, leads to disputes, wranglings, and separations. There is the evil of barrenness, when the ordinances do not profit, souls do not thrive, and the fire of devotion burns dull and dim. There is the evil of inactivity, when the talents are wrapped up in a napkin, and church members live in self-indulgence, instead of being actively employed for Christ. There is also indifference and lukewarmness, when the affairs of the church cease to interest, and the spread of the gospel is neglected and disregarded. Then there is pride, the root of a multitude of evils, for only by pride comes contention, division, disorder, and confusion. When pride creeps in, peace, harmony, and success soon depart. Pride in the officers, will alienate the people from them; and pride among the people, will separate chief friends, and introduce a host of mischiefs. In the congregation often there is the evil of indecision, when persons halt between two opinions, between the

world and the church, between Christ and Belial. There is the stifling of convictions, which many, too many do, so that instead of conviction ripening into conversion it dies out, and the conscience becomes hardened, and the soul twice dead. There is also neglect of ordinances, when public worship is only attended to weekly, and then once a week, and then at more lengthened periods. These are evils which creep into the church, and the soul, and may well cause us to pray with fervour and energy? "*Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.* Here is,

A PRAYER FOR A PLEASANT FUTURE. "*Make us glad.*" Change the cup, take from us the cup of trembling, and put into our hands the cup of salvation—we have drank deep and long of the former, and now let us drink and enjoy the latter. Turn our captivity as the streams of the south, and set us free to labour and enjoy our work. Grant us thy presence and favour, filling us with joy with thy countenance. Make us glad by healing our afflictions, by restoring peace and harmony, and by working in conversion and sanctification. Let there be a proportion between the pleasant and the painful, for days of affliction, give us days of prosperity; and for years of evil, give us years of good. O for a prosperous pleasant future! "*Make us glad according to the days where-*

thou hast afflicted us, and the years where-we have seen evil.

Brethren, *our help is in God*. He can deliver, restore, and prosper us. *Our hope is the promise*. God's promises contain the seeds of our prosperity. Bright days are predicted, blessed times are before us. *Our duty is prayer*. The Lord, though he has promised, yet he will be enquired of. He besees to hear us plead, to see us on our knees, and to observe downright earnestness in his cause. *Our prospects will brighten*. Light is won for the righteous, and gladness for the right in heart. The path of the just is as a shining light, which shineth more and more unto the perfect day. We may be lowly, but he will lift us up; we may be reduced, but he will bring forth our righteousness as the light, and our judgment as noon day. He will work for us so, that men shall say, "Verily there is a reward for the righteous, verily there is a God that liveth in the earth."

O when will the tempest subside,
The storm of affliction be o'er;
The sea shatter'd bark safe arrive,
Where billows can toss it no more.

I long for that haven of rest,
Where pleasures unfading remain;
Where troubles shall never molest,
Nor Satan e'er harass again.

COME UNTO ME.

MAN naturally is a poor restless creature. Like a bird wandering from its nest he can find no repose. He tries a number of things, as vows, religious duties, and reformation, but he is still uneasy and dissatisfied. In this state the gospel finds him, and presents Jesus to him. Jesus in the gospel speaks directly to his case, and says, "*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*" Matt. xi. 28.

THE INVITATION. "*Come unto me.*" Who are invited? Those who *labour*. Who are toiling to satisfy God's law, the claims of conscience, and the cravings of the mind. All who are working to obtain inward satisfaction, mental enjoyment, and rest for the soul. Those who are *heavy laden*. Burdened with a sense of guilt, with distressing cares, with grievous disappointments, and a variety of troubles. All who feel unhappy, dissatisfied, and hardened. No matter what is the cause, if a Saviour is needed, here is a Saviour provided, and the Saviour himself invites the wretched and miserable to come. *Nor are you to think that it is your labour.*

urdens, or your weariness, that war-
you to come, for it is not, it is because
invites you. It matters not how you
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you are saved. Who is it that invites
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hearted Saviour. Jesus the sympa-
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polluted sinners holy, and enslaved

sinners free. Jesus who has all this at his disposal, and the said, "All things are delivered unto my Father." As the apostle testified, "The Father loveth the Son, and hath given all things into his hand." Who would be so foolish as to refuse to come to such a Saviour? What greater encouragement can be given? Who will, let him come, and he shall be saved freely—fully—instantly. To whom are sinners invited? To come to Jesus direct—not merely to hear the gospel, or perform duties, or receive sacraments—but to come to Jesus. Sinner, come to Jesus *a person*, not a service. To a person who sees you, hears you, sympathises with you, and desires to do you good. Come across, and there see him suffering, bleeding, and dying for sinners, and for just sinners as you. He died that sinners might live, might live for ever, might live for ever in unspeakable happiness and glory. Come *to his fulness*, in which is stored up all good things; every blessing you can need, deserves to be enjoyed, is in the fulness of Jesus, and you may obtain it without money or without price. Come *to his throne*, his throne of grace, there he waits to receive you, to hear your prayers, and to give you grace to help you in every time of need. Come *to Jesus*, and come just as you are, weary and heavy laden, poor and wretched, lost and ruined, cold and unfeeling.

ed and unworthy! Come to Jesus, and come without delay, he will receive you, save you, and make you happy for ever.

THE PROMISE. "*I will give you rest.*" Immediate rest. Not rest after a long period of toil and labour, not rest after much suffering and sorrow, not rest at death only, but immediate rest. Rest from that burden of guilt that lies so heavy on your conscience, and is likely to sink you lower than the grave. Rest from that load of cares that distresses the soul, and makes even life a burden. Rest from the vexation and grief which dries up thy spirits, exhausts thy energies, and sinks thy mind. Jesus will give you repose, sweet and soul-refreshing repose. He will bear your burdens, silence your fears, and soothe your soul to rest. He will give you satisfaction, not with yourself, but he will satisfy you of his love to you, and of your salvation by his merit and blood. He will give you enjoyment, the sweetest enjoyment, so that you will feel almost as happy as an angel. Come then, O come to Jesus, if you wish to be delivered from your burdens, if you wish to enjoy solid happiness, if you desire to be saved with an everlasting salvation! Come to Jesus, and come now, wait not for a more convenient time, or for a fitter frame, but just as you are at this moment, come, and everlasting life is yours.

Reader, Jesus has what you want, all you want, and he has it to part with, he is w-

ing to give it to you. He calls you to confer it upon you, and so make you comfortable and rich. *Jesus wishes you happy.* This is his object in giving invitation. It will not enrich him, but enrich you. It will not be to his advantage, but it will be to yours. On his part it is love, tender sympathy, and infinite care. It would gladden his loving heart to see you, a poor miserable sinner happy. *Lovingly invites you once more.* Often he has called and you have refused. Often he has sent his servants, and you would not listen to them. Once more, and it may be the last time, once more he says, "Come unto me, I will give you rest." After all your treatment of him—after all the ingratitude you have shown to him—after all the things you have done against him, he still makes more calls after you as you are waiting in sin and misery, and says, "Come unto me, come now, come, notwithstanding that is past, and I will give you rest." Rather, from the word of his grace, from the cross on which he suffered, from the throne of glory on which he reigns, Jesus calls lovingly he invites you, and says, **"COME UNTO ME."**

PRAYER FOR THE DARK PLACES.

WHAT mischief sin has done in our world. What misery it has introduced. It is indeed a fearful evil, full of deadly poison. Wherever we look we see the terrible effects of sin, and the further we look the more fearful those effects appear. It is no wonder therefore, if we are often led to cry out with the Psalmist, "*Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.*" Ps. lxxiv. 20.

THE PEOPLE'S CONDITION. They are in the task, therefore their dwellings are called the dark places of the earth. They are in a state of ignorance, represented by darkness, real darkness. They are ignorant of God, his nature, which is spiritual; of his law, which is holy, just, and good; and of his gospel, which is a glorious proclamation of salvation, salvation for the vilest, salvation for all who need it, for whosoever will—salvation without money and without price. They are ignorant of themselves, of their immortality, of their sinful and condemned state before God, of their danger as rebels against him, and of their need of the salvation which Christ Jesus. They are ignorant of the

232 PRAYER FOR THE DARK PLACES

church of God, its privileges, hon
employments, and prospects. They
ignorant of the nature of the eternity
of the sinner and the saint, they kn
of a dreadful hell, nor of a glorious,
O distressing condition in which
found!

THEIR CONDUCT. Cruelty. Ign
leads to cruelty, the ignorant are
ally cruel. It makes men cruel to
selves, inflicting tortures, and putting
selves to terrible pain. It makes them
to their relatives, the husband to his
the parents to their children, the child
their parents, neighbour to neighbour,
eigns to their subjects, subjects to the
eigns, tribes to tribes, and nations
tions. What is the history of an hu
country, but the history of cruelty.
cruel customs, the cruel ceremonies, a
cruel wars, which are still so common!
may Asaph say, "The dark places
earth, are full of the habitations of cru

have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Just the very thing they need, therefore it is repeated in another place. " He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel ; I will also give thee for a light of the Gentiles, that thou mayest be my salvation unto the ends of the earth." Well then may we plead, have respect unto the promise of the covenant, and do as thou hast said. Fulfil thy word where it is written, " I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people ; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord ; for all shall know me from the least to the greatest." Then there will be no more any dark places of the earth, for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea. This covenant was ratified, sealed, and confirmed with the blood of Jesus, called " the blood of the everlasting covenant." Of this covenant Jesus is the Surety, the Mediator, and Intercessor—we may therefore pray, " Have respect unto the promise of the covenant, to the blood of the covenant, and to Jesus in whom the covenant stands, and who fills all its glorious offices."

WHAT IS OUR DUTY. It is to sympathise deeply with those who reside in the dark places of the earth, who dwell in the habitations of darkness. Nor is sympathy enough, we should plead for them with God. Nor is it enough, we should use every means in our power to send the gospel to them. It is not enough to send them the gospel, we must so live as to stimulate by our example those around us, to engage in this important work. The knowledge of God, which the gospel contains, and we should send them, will help them, and teach them industry, civility, and love. The covenant rightly understood, encourages missionary efforts; it awakens sympathy, reveals God's promises, makes known his gracious promises, and sets before us the glorious end. But if then, the man does not understand the covenant of grace, who shuts up the secret of his compassion from the heathen, neglecting to pray for, and send them to the dark places of the earth. O ye saints, can we read the accounts sent from time to time of the cruelties practised in the heathen lands, remembering that they do so are our brethren and sisters in the flesh, or think of the dreadful consequences of dying in sin, and in ignorance of God? not from the deepest depths of our hearts, but from the depths of hell. "Have respect unto the covena-
tions of cruelty."

FOR OR AGAINST.

tion, especially in matters of religion, great moment. The undecided are happy. They are never useful. They ~~it~~, they cannot be honourable. Jesus ~~s~~ us to be decided, to be decidedly on ~~le~~, or decidedly against him. If we ~~t~~ decide, he decides for us, and says, *that is not with me is against me.*"

xii. 30.

WHAT IS IT TO BE WITH CHRIST? It is to be conciled to his offices. To take him as prophet, to teach us; as a priest, to make atonement for us; and as a king, to rule over us. It is to be attached to his person. To receive his beauty and excellénce, his adaptation to us, and we love him, leave to him with purpose of heart. It is to be identified with his cause. We admit it, join it, and throw our energies and ~~s~~ into it for its promotion. It is to be associated with his followers. We are not tired of their poverty, alarmed at the persecutions they suffer, or afraid to be seen in their ranks. It is to be employed in his service. Doing his will, busy at his work.

and aiming at his honour and glory. Where these things are found, the party is for Christ.

WHAT IS IT TO BE AGAINST CHRIST? It is to be careless and indifferent about him, so that we neither seek his favour, nor fear to encounter his wrath. It is to be inattentive to him, refusing to listen to his voice, read his word, accept his invitations, or believe his promises. It is to be estranged from him, having no love to his person, his people, or his ways. It is to sympathise with his enemies, and to be prejudiced against his sovereignty, requirements, dispensations, and word. It is to stand aloof from his cause, refusing to help it if weak, defend it if opposed, or rejoice with it if it prospers. It is to reflect on his people, on their poverty, or want of education, or low standing in society, or their decided stand for him. Where these things are found, the persons are against Christ.

WHAT IS THE RESULT? If you are against Christ, you cannot love him, and are therefore accursed, for the inspired apostle said, "If any man love not our Lord Jesus Christ, let him be accursed." If you are against Christ, you cannot believe on him, and are therefore condemned, for "he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." If you are against Christ, you cannot confess him, and are therefore

disowned, as Jesus said, " Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." If you are against Christ, you cannot enjoy him, and will therefore be banished far from his presence and the glory of his power.

Are you for Christ? What says your *creed*—is Christ its Alpha and Omega, its first and its last? What says your *conscience*? does it witness that you are decidedly, devotedly, always, and every where on the Lord's side? What says your *conduct*? Do you come out of the world, associate with the Church, and make the conduct of Christ your pattern? What would those say of you that know you best? Would they say that you were for Christ? What will Christ himself say? Will he who searcheth the heart and trieth the reins of the children of men say, " You are for me?" What will a death-bed say? It is often a great detector. Many find out their mistake there. If you should! If then it should appear, that after all, you are against Christ, would it not be sad?

Do you wish to be for Christ? If so, you will enquire about him, searching his word, that you may have correct views of his person, work, and requirements. You will go where you can hear of him, sitting under ministry that exalts him, extols him, &

nd died, that sinners,
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ut for him, every tho
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Can you make out
your conduct? For
you are, which is iff
should be no doubt, no
doubt; let me beseech
and set it at rest for

A CALL ON THE REDEEMED.

SALVATION is truly a wondrous work, a calls for constant heartfelt praise. No c can be worse than that of the sinner und condemnation, no state can be more bless than that of the man who is saved in Lord. To call forth our gratitude, and inc us to praise, this glorious work is variously presented in God's word, and admonition admonition is given. "O give thanks unto the Lord, for he is good ; for his mercy endureth for ever : let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Ps. cvii. i. 2.

THE REDEEMED OF THE LORD. They literally, were the seed of Abraham, who were in captivity in Egypt, in Babylon, and elsewhere—who suffered bitter bondage, and were cruelly treated when in the enemy's power. They represented the Lord's people, v being born in sin, were in captivity to Satan in bondage under the elements of the world and under the enemy's cruel power. For their deliverance God entered into the covenant, exercised his wisdom in forming a plan, and all the persons in the God

engaged to carry it out. The Father sent his Son to be our Redeemer, the Son came to give his life a ransom price for us; he sent the Holy Spirit to rescue and implant his grace within us, to incline and dispose us. The blood of Christ was the price paid, and the energy of the Spirit was the power exerted, and the power of God was the power imparted; and the effect of these our souls were redeemed. We were rescued out of the hand of the enemy who would not liberate us, when they had power over us. What was paid for us; from whom we could not escape, as he had full power over us. God gave the command, the gospel proclaimed our freedom, yet only the power of the Holy Spirit could bring us forth into liberty. The redemption therefore was a divine work. The Father planned it, the Son laid his life as the price of it, and the Spirit exerts his power within us to make us free.

THE TESTIMONY CALLED FOR. "*I am the Lord say so*"—Say that the Lord is good. Good to the righteous, good at great expense, and greater than our highest expectation. "*Let the merciful say so*"—Say that his mercy endureth for ever. His mercy was shown not only to the righteous, but to their seed, not only once but frequently, not for a time only, but for ever. "*The Lord say so*"—Say



A CALL ON THE REDEEMER. 241

O give thanks unto the Lord. Call upon all to bless his name, to praise and magnify him for ever. In heaven they praise him for his redeeming mercy, and on earth we should praise him too. Our fathers celebrated his goodness, and their children should celebrate it too. "O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men."

We are redeemed, or we are in bondage still. We know not what Christ has done for us, but by the work of the Holy Spirit within us. The blood of Christ alone will not set us free, the power of the Spirit must be added. The grace of the Father alone, will not bring us out of bondage—there must be the grace of the Father, the blood of the Son, and the power of the Holy Spirit to effect the sinner's salvation. *If we are redeemed, God redeemed us.* No one else could form the plan, pay the price, or exert the power. In our redemption the whole Deity is engaged, revealed, and enjoyed. We are therefore called, "*The redeemed of the Lord.*" The thought originated with God, the scheme was devised by God, the ransom price was provided by God, the power was exerted by God, and all the glory belongs to God. *If God redeemed us, we should bear our testimony to his goodness and mercy.* We can speak of it from experience, and if there is any gratitude in our hearts we shall speak of it, and call on all around.

to unite with us in giving thanks to name. O how wonderful the love, the deeming love of God! How precious, infinitely precious, the redeeming blood Jesus! How mighty, how invincible power, the redeeming power of the Spirit! To God, our own God, the Father, the Son and the Holy Spirit, be praise, our glory, and thanksgiving, for our eternal redemption!

And did the holy and the just,
The Sovereign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise?

Yes! the Redeemer left his throne,
His radiant throne on high,
(Surprising mercy! love unknown!)
To suffer, bleed, and die.

He took the dying traitor's place,
And suffer'd in his stead;
For man, (O miracle of grace!)
For man the Saviour bled!

Dear Lord! what heavenly wonders dwell
In thy atoning blood!
By this are sinners snatch'd from hell,
And rebels brought to God.

Jesus! my soul adoring bends
To love so full, so free;
And may I hope that love extends
Its sacred power to me!

What glad return can I impart,
For favours so divine?
O take my all—this worthless heart,
And make it only thine.



GOD'S GRACIOUS PROPOSAL.

God's methods of communicating his mind to man have been various. In olden times he often came to his people in their sleep and spoke to them in a dream, or a vision of the night. He may occasionally do so now, but we have a more sure word of prophecy whereunto we do well to take heed, as to a light that shineth in a dark place. God's word is a man's guide, and an infallible guide it is. No one errs that walks by it.

In that word we read that God came to Solomon to Gibeon, and said unto him in a dream by night, "*Ask what I shall give thee.*" 1. Kings. iii. 5. The same question God puts to us, in various forms, in different parts of his word, let us attend to it a little, and consider

THE AUTHOR OF THE PROPOSAL. If some persons were to bid us ask, we should think but little of it, but when God bids us ask, it is worthy of our most serious consideration. Look at his *wealth*, the riches of the universe are his. His by creation, and absolutely at his disposal. Look at his condescension, how wonderfully he stoops to notice us, sympathise with us, and desires to do us good. Look at his *love*. Love that could part with his own

begotten Son for us, and if he spared his own Son, but delivered him up for us how shall he not with him also, freely us all things. Look at what *he has conferred on others*. What he gave to David, to Solomon, and Hezekiah of temporal things and what he has given to multitude others, of spiritual blessings. Look at *glory he may get by conferring on you*. He glorified by giving, by giving to the unworthy, by giving largely, and giving often. Now God, who possesses heaven and earth, whose condescension and love are infinite, who has shown wondrous liberality in giving to others, and who can great glory by giving to you, bids you what he shall give you. Let us consider

THE PROPOSAL AS TESTING THE STATE OF THE SOUL. We may judge of a man's soul by the request that he makes. If a man asks only, or principally, for temporal or natural things, the man is carnal. But if he asks heartily for spiritual things, the man is spiritual. Real prayer is a correct index of the state of a man's mind, "*Ask what thou shall give thee*." Do you like Solomon for *wisdom*? Wisdom "to win souls to God," to walk wisely and worthily before God, and to manage your trials so as to glorify God. It shall be given you, for the Lord giveth wisdom to all sincere seekers, and braideth not. Do you ask for a sense of greater interest in Christ, in order that you may bear his holy name, enjoy the privileges of

bring up a good report of the land
d all about you to see that religion
ou cheerful and happy? It shall be
ou, for God, who bids you confess
d rejoice in him, will enable you to
you seek him. Do you ask for *faith*?
u may believe all God has said, do
God commands, und patiently bear
God appoints? It shall be given
d he will work in you all the good
e of his goodness, and the work of
th power. Do you ask for *love*, that
y cleave to Jesus, make sacrifices to
his cause, and daily offer up your
oul to him? It shall be given you,
will enable you to say, "We love
cause he first loved us." Do you
hope, to enable you to baffle despond-
rest with lively expectation on the
s, and anticipate all the good things
promised? It shall be given you, and
i of hope, will fill you with all joy
ice in believing, that you may abound
, by the power of the Holy Ghost.
ask for *power*—power to conquer
overcome the world, and do some-
o purpose for God? It shall be given
d the Lord will strengthen you with
ht, according to his glorious power in
er man. Do you ask for *humility*?
grace, an especial favorite of God?
y to lie low before God, to be please-
all that is done by God, and to admire
sovereign, and distinguishing grace

of God. It shall be given you, for God so manifest himself to you, and bring near to himself, as to make you truly and little in your own eyes. Do you for *a great and glorious revival of religion*. A revival in your own soul, and all around you, that thousands and tens of thousands may be converted unto God. It shall be granted, for God hath said, "Bring the tithes into the storehouse, and I will accept them; and I will open my windows of heaven and pour you blessing, that there shall not be enough to receive it."

But enough—God still says—"As I shall give thee." Will you ask of God? Will you ask good things—great things—spiritual things—glorious things? He says, "Open thy mouth wide, and I will fill it." Will you expect from God? To ask is to expect. To expect, when God has bidden you not expect, when God has promised to give you, is high presumption. God loves to give to his people.



JESUS PREACHING.

MISsIONARY work is honourable work, whether carried on at home, or in the foreign field ; and every believer ought to be a Missionary. Each one should endeavour to spread the gospel, and make known the glorious person, finished work, and free salvation of the Lord Jesus Christ. If we know Christ, we should make known Christ, and should warn, exhort, and invite sinners to come to him. Jesus himself was a home missionary, and taught his disciples to be so too, as we read, "*He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God : and the twelve were with him.*" Luke. viii. 1.

WHAT DID THE SAVIOUR PROCLAIM ? Glad tidings, or good news from God. The good news of a very gracious design, that God was about to set up a kingdom—a kingdom, in which his will was to be law, his Son was to be Sovereign, his people were to be his subjects, and his glory its end. The seat of this kingdom was to be the world, where Satan had triumphed, where man was ruined, where his Son would be crucified, ar



nances, were to be all spiritual. It
leges were numerous, great, and glo
God was to be always present, as the
of its honour, safety, and success—G
to be propitious, the God of peace, lo
mercy—God was to provide, to prov
every subject, for every want, and fo
more. The *design* of it was to wit
God, to make known God, and to bring
to God. So that every subject was
ness personally to God's character an
duct—to make known the riches of his
the tenderness of his mercy, and the
and freeness of his salvation—to end
personally and continually to bring p
bellious sinners to submit to his w
brace his invitations, and seek reconc
with him. In this kingdom. . . .

city and village." All need the gospel, for all are unhappy, and only the gospel can give real joy. It is glad tidings of great joy. All need it, for all are in danger, and the gospel alone reveals the way of escape, the glorious refuge, and the stronghold of safety. Nothing will meet man's state, or suit man's condition, but the gospel, the pure gospel—which proclaims peace, publishes salvation, offers pardon, and beseeches sinners to be reconciled to God. As all need the gospel, so all are welcome to the gospel and are welcomed by the gospel to come to the king of grace, enter into the kingdom of grace, and enjoy all the blessings of grace, without qualification and without let or hindrance. All *must* hear the gospel, for it is sent to every creature, it is intended for every nation under heaven, and Jesus has said, "This gospel of the kingdom must be preached to all nations for a witness, and then shall the end come." To every part of the world therefore it should be sent, in every city, town, and village, it should be proclaimed; and to every man, woman, and child it should be addressed. Nor are we rightly employed, nor do we act in character, if we are not daily found in some way or other, with the tongue or the pen, by ourselves or others, "Preaching and showing the good news of the kingdom of God."

What Jesus once did personally, he now does by his servants,—his subjects,—hi

children. He still preaches, and shows the glad tidings of the kingdom of God. His servants, like himself, are generally poor and dependent on others to minister unto them. They go forth because he sends them, they publish the good news because he commands them, and they look to his people for supplies, because he bids them. The little flocks in many of our towns and villages are unable to sustain the Lord's servants as they ought to be, and therefore those who are entrusted with property in other places should help them. What is given to the Lord's servants, to enable them to go forth and preach the glad tidings of the kingdom of God, is given to Jesus—he will register it, he will manifest his approval of it, he will in the end publish it, and he will reward it. Reader, are you in the kingdom of God? Are you one of the avowed subjects of the King of kings? Do you enjoy the privileges of his kingdom? Do you observe and obey the laws of the kingdom? Do you publish the good news of the kingdom? Do you endeavour to bring others to enter the kingdom? Do you by all means, and in every way, strive to carry out the will of God, obey the command of Jesus, and extend the boundaries of this kingdom? Or, in a word, are you a loyal, obedient, active loving, subject of the King of Saints?

PAUL'S LAST TESTIMONY.

HOWEVER rough the Christian's journey may be, it is but short. However heavy his burden, he has not far to carry it. However severe his trials, they will soon be over. The Apostle Paul had as rough a journey, as heavy a burden, and as severe trials as most, but the Lord was with him in them all, and at length he bare this testimony, "*Out of them all the Lord delivered me.*" 2 Tim. iii. 11. Such will be our case soon, let us anticipate it, and now notice,

THE PAINFUL REVIEW. He had been persecuted. Violently persecuted. Often persecuted. Persecuted both by Jews and Gentiles. Persecuted for Christ's sake. To serve Christ was his delight. To make known Christ was his great object. Wherever he went he preached a personal Christ. A Christ who was a Jew. A Jew hated by his countrymen, and at length crucified. This Christ he preached as the only Saviour, and every where affirmed, that there could be no salvation for any one, but through him. This enraged the rabble, and grievously offended the polite. He was therefore persecuted and considered unfit to live. He was persecuted for the truth's sake, for he every where proclaimed the unity and spirituality o

the Divine nature, in opposition to idolatry, and salvation by Christ alone, in opposition to the ceremonies, sacrifices, and services of priests and people. He refers also to afflictions. His persecutions were from man, but many of his afflictions came from God. He was afflicted in body, and suffered much; therefore he said, "We that are in this tabernacle do groan being burdened." He was afflicted in mind, and complained, "Without were fightings, and within were fears." He was tried by good men, and he was tried by bad ones. Everywhere, and from all quarters, afflictions, troubles, and trials, flowed in upon him; and he was at times pressed out of measure, above strength, insomuch that he despaired even of life. But now mark.

HIS HONOURABLE TESTIMONY. "*Out of them all the Lord delivered me.*" The Lord supported him in them, and his strength was made perfect in his servant's weakness. He brought him through them. The fires were not extinguished, nor were the rivers drained, but step by step he was led on, until he could say, "We went through fire and through water, but thou broughtest us out into a wealthy place." He benefitted him by them. They did him good, for they deepened his sanctification, led him to prayer, and exercised his trust and confidence in God. They made him more useful in his ministry, for they qualified him to speak

word in season to them that were weary. They tended to his honour, exercising his courage and valour as a good soldier of Jesus Christ. They found work for all his graces, and taught him the value of his spiritual armour. The Lord delivered him out of them all. The last trial came, and he endured it. The last cross was laid upon him, and he manfully carried it after Jesus. The last foe came up, and he conquered him in the strength of the Lord. The call of his Master was heard, and he said, "I am ready." He laid down his life for Christ on earth, and then went to reign with Christ in heaven. His deliverance was full, perfect, and eternal. Long since has he rested from his labours, long has he been reaping in glory what he sowed in grace, and gathering in heaven what he scattered on earth.

If we endure, we shall also be delivered. The cross, always comes before the crown—the wilderness, before the promised land—and weariness before rest. We must suffer with Christ, if we would reign with him. The fierce and fiery persecutions endured by the apostles, we may not be called upon to pass through; but some measure, awaits most of the Lord's people. Our afflictions may not be as numerous, or as heavy as his, but they will be heavy enough sometimes. *We may not be pressed beyond strength, but like our Master, we may just have strength enough, but none to spare.* If v

suffer now, we shall also testify so bitter is before the sweet. The st frost of winter, before the flowers of summer. If we suffer for Christ fer with Christ; for he never leaves people to suffer alone. If we suffer, be sustained and supported, and th not far distant when we shall be ab of all our griefs and woes, of all c and troubles, of all our persecut afflictions, "*Out of them all, the Le ered me.*" But such a time will ne in the experience of the unconvert for him there is no deliverer, for I will be no deliverance, the suffering will only conduct him to the more sufferings of hell, and the troubles will introduce the torments of eter sinner, let your present troubles, to seek the Saviour! Let your now, induce you to flee to Jesus, may not suffer for ever. The desig

WONDROUS LOVE!!!

How very few appear to have correct views
the nature and character of God. They
judge of him by themselves, or by some of
his creatures, and therefore conclude that he
is weak and changeable, or harsh and severe.
But he is neither. He hates nothing but sin.
He punishes nothing but sin. He is just,
and must hate what is unrighteous ; he is
merciful, and must hate what is filthy and im-
pure. But though he hates sin, he does not
hate sinners ; though he punishes sin, he
takes no pleasure in punishing sinners. He
cannot distinguish between the crime and the
criminal, and he has devised a way, in which
he can punish the offence and spare the of-
fender. He wishes to be known and looked
upon as LOVE and as LOVING. Not loving at
the expense of justice, but loving in accord-
ance with justice ; so that while he loves and
pardons sinners, he is nevertheless just, and
punishes justly with sin. To do this he sent his
only begotten Son into the world, in order
that by his living and obeying the precepts
of the law for the sinner ; and by dying, and
paying the penalty of the law for the sinner ;
the sinner might be saved with ease and honour
near the Saviour's own wondrous word.

"God sent not his Son into the world to damn the world; but that the world through him might be saved." John iii, 17.

HERE IS A MARVELLOUS EVENT. The marvellous event that ever occurred in the world. The world had apostatized from God. Every man had gone astray. God looked down from heaven to see if there were any exceptions, if there were any that looked up to God, or would seek after him. When he had carefully examined the world, and had looked into every land, house, and every heart, the report he got was this, "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one." He was getting no profit by them, for neither loved him, obeyed him, or worshipped him; he might therefore justly have despised them all, and been no loser. In another portion of his word he says, "They are all corrupt, they have done abominable things; there is none that doeth good. They are gone aside, they are altogether become unprofitable; there is none that doeth good, no not one. What then will God do? If he was angry, many think him to be, he would send his destroying angel, and miserably destroy them all. But no, he had a Son, but one, his only begotten, the object of his infinite love, in whom was all his delight. This Son was his equal in nature, majesty, power, and glory; yet such was his love to us,

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im up for us all ; we may therefore
elude, that with him, he will freely
ll things. O what wondrous love !
azing grace ! God would give his
only Son, the Son of his love for
o would not give anything to him !
at this subject a little further, bad
as, and God knew the worst of him,
ing the worst of him, *he had a pur-
eracy toward him in his heart*, and
ose was to provide a way of salva-
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rist, who though he was rich, yet
es he became poor, that we through
ty might be rich. As the Son fully
sed with the Father's purpose, and
ntered into his design, the Father
to be the Saviour of the world. In
which he was born of the virgin,
overty, rendered obedience to the
red in the stead of sinners, and
the death of the cross for them.
ay, he removed every impediment,
every needed blessing, and opened
the door of heaven to all believers. Ob

THE DESIGN OF GOD IN SENDING HIS SON. Not to condemn the world, there was no need for that, for the world was condemned already ; nor was it in God's heart to do that, for he hath no pleasure in the death of a sinner, being slow to anger, and plenteous in mercy. He therefore sent his Son, that the world through him may be saved. That is, that sinners of all sorts, of all ages, of all countries, and of all times, may be saved. None are excepted or excluded but those that exclude themselves. The greatest sinners, the oldest sinners, the most hardened sinners, the most singular and unaccountable sinners may be saved. Whosoever *will* may come to this fountain and receive. Whosoever *will* may come to this Saviour and have life. God's design was to save sinners, that is, to deliver them from guilt and condemnation, to rescue them from sin and Satan, to separate them from evil, and save them from the transgressor's doom ; to raise them to enjoy his favour, bear the image of his Son, and inherit eternal glory. Sinners may now be saved by the merit of Jesus, and by faith in his dear name. All that is necessary, in order to salvation, is to come to Jesus, trust in Jesus, and so put the matter into the hands of Jesus. Jesus has done all that is necessary to meet the claims of justice, answer the demands of the law, and entitle us to everlasting life. Thus whosoever believeth in Jesus hath everlasting life, and

shall not come into condemnation ; but is passed from death unto life. Is not this love ? Unparalleled love ? Is not the love of God passing knowledge ?

See then, *the object of God in sending his Son into the world.* It was to save sinners—all sinners who are willing to be saved by him. To save you if you are willing to be saved by Jesus. If you are not saved, it will not be because Jesus could not save you, or because there was not love enough in God's heart to save you, but because you would not come unto Jesus that you might have life. See, *how God removes your objections.* He does not say that he sent his Son to save a particular nation, or a peculiar class of persons, but "that THE WORLD through him may be saved." You cannot exclude yourself from the term "WORLD." You may not be of the Church, but you are of the world. Surely this extensive word is wide enough to include you. If therefore, Satan should suggest that Jesus did not come to save you ; you may reply, "He came, that THE WORLD through him might be saved, and I am one of THE WORLD." This general term is employed to show the vastness of God's love, to answer all the objections of every sinner, and to remove all our prejudices against any party, race, or nation. See, *from whence the salvation of sinners flows,* from God's unmerited love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but



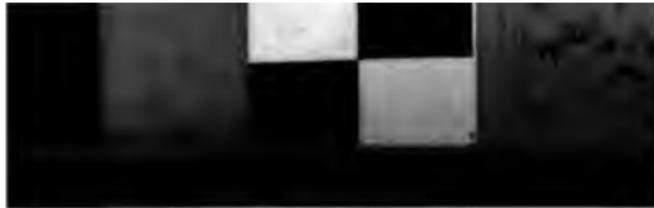
thing, in compare with his Son. M
of silver, oceans of molten gold, or
jewels, numerous and ponderous as
venly bodies, would have been notl
less than nothing, in compare with
Greater love could not be, and yet le
not have sufficed, for if God had witl
Son, whatever else he may have gi
salvation would have been impossibl
the view we should take of Jesus; not
but a SAVIOUR. He said on one c
“ I came not to judge the world; but
the world.” He will come again t
the world in righteousness, when ti
be no longer ; but now he is the
The only, the all-sufficient, the pres
willing Saviour ; who never did
~~coming sinner however has his cons~~

was warned, but he turned a deaf ear to the warning. He was threatened, but he disregarded the threatening. He was invited, but he rejected the invitation. Salvation was placed before him, and he was entreated to accept it, but he neglected the great salvation. Salvation was presented and urged upon him, but he put it from him, and judged, or declared himself by his conduct, to be unworthy of everlasting life. Salvation is of the Lord; damnation is of man. Salvation is by grace, damnation is by sin. Once more, sinner, let me place before you the Saviour's own wondrous words, and may the Holy Spirit apply them with power to thy soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God: and *this is the condemnation*; that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Good and gracious God, deeply inscribe these precious, these solemn words on every heart that reads them, that so we may flee from the wrath to come, and flee for refuge to lay hold on the hope set before us in the gospel **EVEN JESUS.**

THE CHRISTIAN'S STATE.

THE believer's state, is a state of true blessedness. But it is to be feared, that many who profess Christ, do not understand it; and that some who seem to understand it, do not live in the enjoyment of it. May the Holy Spirit use my pen faintly to represent it, and so to represent it, as to lead some of the Lord's feeble ones into the enjoyment of it. Hear the apostle as he describes it. "*Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*" Rom. v. 1, 2.

FAITH IN CHRIST. Christ is revealed in the gospel as a great and glorious Saviour, as able and willing to save any and every sinner to whom the gospel comes. He is set forth as God's appointed Saviour, and he is set up on high that all may see him, betake themselves to him, and be saved by him. Faith is *looking* to Jesus, looking to Jesus and expecting to be saved by him, just as the dying Israelites looked to the brazen serpent *in the wilderness*, and expected to be healed *by looking*. It is taking the eye and the hope off every other object and subject, at



fixing it on Christ alone. It is *appropriating* Christ, taking him as God's unspeakable gift, presented to us in the gospel. For as we cannot be healed by a medicine unless we take it, or be strengthened by bread unless we eat it, or be refreshed by water except we drink it, no more can we be benefited by Christ, unless we appropriate him to ourselves. It is resting on Christ, placing our whole trust and confidence in Christ, and leaving ourselves in his hands to be washed in his blood, to be clothed in his righteousness, to be sanctified by his Spirit, and to be admitted to heaven in his name. Or, it is putting our persons and cause into his hands, that he may deliver us from wrath, save us from sin, and rescue us from the grasp of all our foes. Then comes,

JUSTIFICATION BEFORE GOD. "*Being justified by faith*," or by believing. When we believe in Christ, or put ourselves into the hands of Christ, he engages to carry our cause; and in order to this he makes over his righteousness to us, and entitles us to all the merits of his death. This being the case we are acquitted at the bar of God, and are pronounced righteous—yea, "*the righteousness of God in him*." We are accepted at the throne of God, and "*have boldness and access with confidence by the faith of him*." We are placed among the children of God, and are taught to look upon God as our Father, and to believe that he looks up

us with loving eyes. Henceforth God speaks to us as unto sons, he deals with us as sons, and loves us as his sons. He has no charges against us, as the just Judge ; he arranges all things for our good, as the God of providence ; and he will at length receive us to heaven, as the God of glory. Hence we have,

PEACE WITH GOD. Viewing God as love, believing that his anger is turned away from us, realizing that he rejoices over us to do us good, the enmity of the heart is slain, all our prejudices against God die out, and love to him springs up in the soul. Seeing him hold out his loving hand, inviting us to come near to him, and ever beseeching us to be reconciled to him, we can hold out no longer, but we fall before him, confess our sins, deplore our misconduct, and yield ourselves to his will. We soon find ourselves in the arms of his love, and while he whispers,—“I have loved thee with an everlasting love, therefore with lovingkindness I have drawn thee”—peace, a peace unutterably sweet, springs up within us. Our fearful restlessness now ceases, our mental nervousness departs, and holy tranquillity pervades the bosom. We are at peace with God. Our reconciliation is perfect, a friendship is commenced that is to last for ever. Grace reigns, mercy triumphs, and now we—

STAND IN THE FAVOUR OF GOD. We have access by faith into his grace, and ca-

rejoice in the favour he bears to his people, being visited with his salvation. We are now delivered from the law, being dead to that wherein we were held, and are under grace. We have done with the old covenant, and have done with it for ever. We are now under the covenant of grace, that everlasting covenant which is ordered in all things and sure. We are received into the favour of God and know it, for his love is shed abroad in our hearts by the Holy Ghost. We now feel that in his favour is life, and to be God's favourites is the highest honour that can be put upon us. Henceforth we are treated as children, if sick, God pities us ; if ignorant, God instructs us ; if poor, God supplies us ; and if in fault, God corrects us. He holds our right hand, leads us in the way we should go, guides us by his counsel, and afterwards receives us to glory. To us, he is the God of all grace ; on us, he confers the riches of his grace ; and however highly we may be exalted, we shall still have to say with the apostle, "By the grace of God, I am what I am." Therefore we can look forward to the end, and

REJOICE IN HOPE OF THE GLORY OF GOD. Glory is promised, as it is written—"The Lord will give grace and glory." Having received grace, glory is certain. Being one with Christ in grace now, we shall also be glorified together. The members will all share in the glory of the head. "The rigb

eous shall shine forth as the sun, in the
dom of their Father." We therefore
glory. Though now despised, persecuted,
and afflicted : yet we believe, that our
affliction, which is but for a moment,
eth for us a far more exceeding and
weight of glory. The glory of the
shall be revealed, it shall cover the earth
the waters cover the seas, and we shall
in it, partake of it, and be adorned with
Living in the prospect of this we
and rejoice with joy unspeakable and
glory. O bright, beautiful, and blessed
spect, "when Christ, who is our life,
appear, then shall we also appear with
in glory."

Observe then, *the believer is righteous before God*. The righteousness of Christ
It was wrought for him. It is imputed to him.
It is received by him. He trys it, he wears it, and he pleads it before God.
It is "*the righteousness of God by Jesus Christ unto all, and upon all*"

Being righteous, the believer has peace with God. A friendship exists between God and his soul. He has nothing to fear from God, but may ask and expect every blessing of God. Like the prodigal, when clothed with the best robe, seated at his father's table, feeding on the fatted calf, and enjoying his father's smile, felt perfectly peaceful, so does the believer who is justified by faith. *Being at peace with God, he has access to God.* He can enter into the holiest by the blood of Jesus, and cast his anchor on that which is within the veil. He views God on the mercy-seat, or throne of grace, and knows that coming to it he shall meet with sympathy, and find grace to help him in time of need. He needs no medium of access but Jesus, who is the one ALL SUFFICIENT, and all glorious Mediator. *Having access to God, he enjoys the favour of God.* The favour of God, is to him, like the dew to the mown grass; like the light of the sun, to the poor prisoner just liberated from a gloomy prison cell; or the flowing spring, to the thirsty exhausted traveller. Being assured of it, he thoroughly enjoys it, and therefore rejoices in it, and makes his boast of it. *Enjoying the favour of God, he joyfully anticipates the glory of God.* He perceives that his salvation is bound up in God's glory, and that in the revealed glory of God he shall share; for when the glory of God, and of the Lamb shall be the light of the holy city, he, as one among th-

nations of them that are saved
the light of it. God will
crown of glory; and he will
glory in the hand of the Lord
diadem in the hand of his
anticipating the glory of his
and is benefited by, all he
This enables him to bear all
Yea, at times it makes him
ful in all his tribulations, so truly
ry in tribulations also. With
on the end, he beareth all things;
all things, hopeth all things;
fixed on the end, he carries his
foes, masters his difficulties
on toward the mark, looking for
hope, even the glorious appeal
great God our Saviour Jesus Christ,
Christian, justified, peaceful, a
in hope! Happy Christian, God
Christ's servant, and heaven's he
state, righteous before God, re
God, at peace with God, stand
favour of God, and rejoicing in the
glory of God!! Reader, is this
yours? It may be, if you receive
pel, and exercise full confidence in
will be. All who believe are justified
justified persons are at peace with
All such may, should, rejoice in
glory, for it is their unquestionable
legit.



HE WAS HUMBLED:

MAN is naturally proud, and pride sets him against God, and against his fellow men. Broad men are never devout men, and they are very seldom kind men. We are about to write a few lines, respecting one of the proudest of men; but they that walk in pride, God is able to abase, and he did so, for "*He was humbled.*" 2 Chron. xxxiii. 19.

WHO WAS HUMBLED? Manasseh, the king of Judah. Manasseh, who was proud as Pharaoh, cruel as Hazael, idolatrous as Ahab, hardened as Judas, and degraded as the thief on the cross. In him, seem to find a home, all that is wicked, unfeeling, and opposed to God. His murders were wholesale, his idolatry was unparalleled, and his pride knew no bounds. The son of good Hezekiah, the anointed king of Judah, yet he broke through all bounds, setting God and man at defiance, and persevered until his head was hoary, his heart was harder than the nether millstone, and his life was one long catalogue of crimes. He appears to have been the greatest sinner under the old testament dispensation, and yet "*He was humbled.*"

WHO HUMBLED HIM? There was but one who could, and he took the work in hand, proving that his hand was not shortened, that he could not save ; neither was his ear heavy, that he could not hear. God alone, had the power to break so hard a heart, to bend so stubborn a will, to enlighten so dark a mind, and to elevate such grovelling affections. God alone had sufficient mercy, for so far had Manasseh gone in cruelty and crime, that the public voice would have execrated him, and voted for his destruction. But God who is rich in mercy, in the exercise of his wondrous love, saved him by his grace. God alone could command the means and put efficacy into them, that they may accomplish the marvellous design. Because the power of God is omnipotent—because the mercy of God is infinite—because God has all means at his command, and can make any means efficient, "*He was humbled.*"

HOW DID GOD HUMBLE HIM? By bringing his enemies upon him, and delivering him into their hand ; by stripping him of his royalty, wealth, and power ; by isolating him from all his relatives, friends, and courtiers ; and by casting him into the prison of a foreign king. There alone he could reflect upon his wicked conduct, his long life of transgression, his early religious education, the ancient services of the sanctuary, and the word of his God. These reflections were attended with invincible grace, and



was convinced of sin, trembled at God's justice, wondered at God's forbearance, remembered God's mercy, until his heart melted, tears of contrition flowed, cries for pardon ascended; and throwing his guilty soul at the feet of a forgiving God, "*He was humbled.*"

If Manasseh was humbled, *God was glorified*. Every sigh that heaved his bosom, every groan that escaped from his heart, every tear that fell from his eye, and every cry for mercy that ascended from his lips glorified God. The enemy was subdued, the rebel sought forgiveness, the idolator cast away his idols, Hezekiah's prayers were answered, the dethroned monarch was restored to his dignity, the guilty soul was saved, and in all God was glorified. If Manasseh was humbled, *Satan was disappointed*. Having led him captive so long, having hardened him to such an extent, having plunged him into such depths of sin, having degraded him so far, he must have made sure of him as his prey. But the prey was taken from the mighty, and the lawful captive was delivered. Though petrified by sin, though at the very gate of hell, though apparently beyond the reach of mercy, yet he was humbled and Satan was disappointed. If Manasseh was humbled, *Grace was triumphant*. In sovereignty it sought him, using means it arrested him, by its vital breath it melted him



... manasseh finds great
pend on any worthiness, &
cellency in the creature?
humbled, then surely any
any one be more hardened
shew more enmity to God?
more determinately break
restraints of a religious education?
one sink lower, act worse,
from God? If any case had
would it not have been Manasseh
severed in sin until he had given
service of the devil, and had done
as he could, yet "*He was harder*
ly then any one may be. If
humbled, and humbled, when
man, dyed to the very bone,
ened beyond.

eousness, and the coming of the soul to Jesus as wretched, and miserable, and poor, and blind, and naked. Take heed of resisting the humbling thoughts suggested to your minds, and the softening influences felt in your souls; yield yourself unto God, do as Manasseh did, of whom it is written, "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers: and prayed unto him: and he was entreated of him, and heard his supplications."

Hail, mighty Jesus! how divine
Is thy victorious sword!
The stoutest rebel must resign
At thy commanding word.

The strongest holds of Satan yield
To thy all-conqur'ing hand:
When once thy glorious arm's reveal'd,
No creature can withstand.

Deep are the wounds thy arrows give,
They pierce the hardest heart;
The smiles of grace the slain revive,
And joy succeeds to smart.

Still gird thy sword upon thy thigh,
Ride with majestic sway;
Go forth, sweet prince, triumphantly,
And make thy foes obey.

CO-OPERATION.

ISRAEL's history is full of important instruction, admonition, and counsel. How much of ourselves we may see in them. How soon they murmured and complained, and how often they provoked the Lord. Yet did the Lord appear for them, work on their behalf, and deliver them. No sooner had they received the Manna, than they murmured for the want of water; and no sooner did they obtain water, than Amalek came up against them. Then Joshua must choose his men and fight, and Moses must ascend the hill and pray. When his hands were up in prayer, Israel prevailed, but when they were down Amalek prevailed. O the importance of prayer when engaged in the Lord's work! "But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." Exod. xviii. 12.

Apply this to our own state and circumstances, we are at war with Amalek. world, and it is at war with us, conquer it, or be conquered by it to win it for God. We have

in the valley, and the army of God's elect, but we must have the company on the mount as well. Moses, signifies, "*drawn out*," and may represent God's ministers, who are drawn out and separated from their brethren for God's work. Aaron, signifies, "*stability*," and may represent what our deacons and elders ought to be, steady officers are a very great blessing. Hur, signifies, "*fire or zeal*," and may set forth God's people who should be zealous in his work and ways. The picture presents us with a godly minister, supported by steady deacons, and a zealous people. They are all on the mount engaged with God, yet their representatives are doing battle in the valley.

"But Moses' hands were heavy," he was getting old, being past eighty; he had toiled up the hill, and was weary; and he was perhaps somewhat disheartened by the conduct of the people. How many of the Lord's ministers are just in this case. They have long laboured up the hill, and are getting grey in the Lord's service; they feel weary and exhausted, and the conduct of their people often dispirits them, and their hands hang down. "Aaron and Hur took a stone and provided Moses with a seat," they waited to give him rest and ease. Just so should our deacons and people do, they should remove all cause of care and anxiety, especially about temporal things, if possible, and set the Pastor's heart at rest. "They held up his

hands," which hands held the which wrought for, and spoke people. We also hold up God by it present God's truth, and the world, and our hands are heavy, especially when we appear vain, and spend our strength in vain. Then we need to have held up by friendly counsel, unity and zealous co-operation ; and people unite, and all plead then God's ministers are encouraged. God's work will go on. The re-victory, Amalek is routed, and God is triumphant.

Let officers and people, the Church of Christ, combine and support God's work, keeping God's Word. Let nothing alienate their affections from each other, break the ranks, or give way with spiritual pride. Satan will do this, and endeavour to lead them more highly of themselves than they ought to do, then they will want to leave the fold, and become leaders, aspiring after the things of this world. If this is the case, then comes contention, and every evil work. Even like Moses, may get heavy, and weary, being men of like passions, thence, and compassed with infidelity. calls for the sympathy, forbearance, and energetic prayers of the Church ;

enjoy the renewings of the Holy Ghost, and be strengthened with all might in the inner man. *Hearty prayer and effort will be sure to win the day.* Do we want a revival of religion in our own souls? Let us seek it by earnest, determined, persevering prayer, and we shall receive it. Do we want a revival of religion in the Church? Let us meet and get all we can to meet with us, striving together in prayer, that the Holy Spirit may be poured upon us afresh. Let us stand the trial of our faith, sincerity, and perseverance, and we shall see the Lord working wonders among us. Do we want to witness an awakening in the town and neighbourhood? Let us set our hearts upon it, publicly and privately pray for it, making use of every means likely to produce it, and continue waiting upon the Lord until we obtain it. Faith, prayer, and hearty effort, will obtain anything from God; as it is written, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Again, "Whatsoever ye shall ask in prayer, believing, ye shall receive." Once more, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

THE SPIRIT'S WORK IN THE BELIEVER.

SPIRITUALITY flows from the gracious operations of the Holy Spirit in the soul, who kindles spiritual love, awakens spiritual desires, and produces spiritual devotion. All spiritual persons are led by the Spirit, and are taught by him to know the truth as it is in Jesus. They are kept looking to Jesus, and depending on the assistance of the Spirit in every duty and every trial. They live and labour to glorify God, renouncing self and endeavouring to honour the Lord Jesus Christ. They rest upon the work of Christ without them, for their acceptance with God ; but they do not, they cannot overlook the work of the Spirit within them, but often pay particular attention to it.

This work often consists in convincing us of wrong doing, when we go astray from the right ways of the Lord. In working repentance and sorrow within us, and leading us to confess and mourn over our sins before God. In opening up, and applying the word of God, so that it meets our case, feeds our faith, fires our love, and deepens our humility. In exciting and drawing forth the soul *in prayer, praise, and adoration at the throne*



of God, so that we sometimes melt in contrition, are crumbled down in humiliation, and are almost dissolved in love. In making us bold in God's cause, and giving us to feel liberty in his presence, through faith in the blood of his dear Son. In giving us soul refreshing glimpses of the glorious person of Jesus, of the everlasting covenant, and of the promised land. In melting us down in undissembled gratitude before God, under a sense of his undeserved favour. In removing all legal fears, and causing holy peace to flow through the soul like a river. In melting us in meekness, and producing sweet submission to the sovereign will of God. In sweetly soothing and consoling under trials, and bereavements, and enabling us to look forward with hope and joy. In giving us sweet intimations of the love of God to us, by rays of light, pleasing impressions, and holy discoveries of his grace. In witnessing to our adoption, awakening the cry of Abba, Father, in our hearts, and enabling us to claim a filial relationship to God. In drawing forth our souls in love to God, under an overcoming sense of his free and unparalleled love to us. In enabling us to mount upward as on the wings of an eagle, and to run with pleasure and delight in God's way. In quickening us to rejoice in the Lord, when all things around are calculated to fill us with despondency and gloom. In producing patience in our souls, and enabling us to

look away from the things
and temporal, and to look
which are not seen and eternal
things, and many more, the
Spirit in the experience of
appears.

Reader, do you know any
things in your own experience
Spirit of God daily working
and do you pay attention to
teaches, the impressions he
direction in which he points
spiritual man does, for he means
of the Spirit, and seeks after
scriptural way. He cannot
as he feels the Spirit working
leading him to rest on Christ
and teaching him daily to make
as the panacea for all the ills
upon it, if the Spirit of God
heart, you will think very highly
and his glorious work. O !
Spirit's work within us, that
the praise and glory of him
and died to redeem us from
hell ! Holy Spirit, work in us
more, teaching us the truth,
to Christ, witnessing to our
sealing us until the day
O for more of thy power, love



LEST THEY SHOULD BE CONVERTED.

I KNOW two young men, whose parents were godly people, but they would never accompany them to hear their minister ; and the reason they assigned for this some years afterwards, when they were brought under concern about their souls was, *they were afraid they should be converted*. They had no fear of being converted under the minister they chose to hear, and such was their dislike to real religion, that they would not go to hear one that was more simple and more impressive, lest they should be converted. This was just the case with the Jews in Paul's time. Therefore he said to them at Rome, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their hearts, *and should be converted*, and I should heal them." Acts. xxviii. 27. They were afraid of being converted you see.

WHAT IS CONVERSION ? It is a thorough change of heart and conduct. It is a turning from sin to holiness : from self to Christ, and from the world to the church of

God. In conversion, the manly, upon serious and important occasions, he feels deeply, the state of his immortal soul ; and he acts for refuge to the Lord Jesus. He can no longer live careless, he can no longer reject the means of grace, he can no longer indulge in pleasures and frivolities of the world. He tires to think, to read the scriptures, to hear them speak of Jesus, the experience of their souls upon an entirely new course. He has been living in sin ; or from a new motive, and with a view, if he has been moral a new creature.

To WHAT DOES CONVERSION LEAD ? It introduces him to the pardon of all his past sins. The guilt of sin on his conscience, led to get rid of it, he therefore becomes certain how this can be done. He begins to exercise faith in Christ, receives into his mind, from the gospel, right views of Jesus, and willing Saviour, and confidence in his faithful word and promises. A sense of pardon springs up in his heart, and he feels in himself that God has forgiven him for Christ's sake. This induces him to enjoyment of

for he perceives, that God out of pure love, gave his only Son, to live and die in order to put away his sins; and that Jesus has really put away his sins from the sight of God, so that God can now look upon him and love him, and does look upon him lovingly. This causes all dread of God to depart, all fear of his wrath expires, and confidence in God springs up, which fills the soul with peace and joy. God is now viewed as LOVE, as gracious and merciful, as full of compassion and slow to anger; a perfect reconciliation with God takes place, and friendship and fellowship with God springs up. This introduces to the enjoyment of Christ, whose glorious person, wondrous grace, and perfect work fixes the mind, fires the affections, and consecrates the whole soul to his praise. Jesus is now precious. His name is as ointment poured forth. His word is sweet as honey. His ordinances are pleasant and significant. His presence is a little heaven upon earth. To think of Christ, to read of Christ, to hear of Christ, and to converse of Christ, gives joy and rejoicing to the soul. This introduces to the fellowship of the saints. They only can sympathise with us now. They have passed through the same change. They have experienced the same sorrows, and they have felt the same joys. They know the sweets of pardon, the pleasures of freedom, the comfort of peace with God, and the value of an interest in Christ.

They are therefore suitable meet with them to speak of the experience of the heart, praise, or some work to ex Christ, is a pleasure and pri can say of the saints, " They of the earth, in whom is all n introduces into the way of holy thoughts, holy people, We pray for a holy heart, plements, and long for Holy tempers, holy words, call forth our admiration, atiation. We delight in th on the holy gospel, and g Jesus. The desire, the obj of our life, is to be holy in spirit. This introduces us t ven. We *taste* them even i ship with the Father and Christ, in the communion the service of God, we ofte of the joy that is unspeak glory. At times also, by fi anticipate and antedate the world, and live almost in th Nor will it be long, before fully upon it, and what is will be perfect then; what i ed, will then be consummated occasional now, will then be p ever. If conversion introd joyment to pardon and pe

sence of Jesus and communion with the saints, to the way of holiness and the joys of heaven, why should any one dislike it, or fear lest they should be converted?

WHY DO SOME DISLIKE CONVERSION? That many do, beside the young men that I have referred to, is evident, or they would seek it, and make use of every means likely to lead to it. It arises from the pride of human nature, a sinner is a proud creature, and the idea of being humbled before God, confessing sin to God, and seeking to be saved by the free grace of God alone, is so repugnant to the pride of human nature, that the sinner naturally revolts at it. To be nothing, to do nothing with a view to merit at the hands of God, to be on a level with the vilest of the vile, proud nature cannot consent to this. To give up one's own opinions, and adopt adverse ones; to renounce one's own righteousness, and stoop to be justified for the sake of another; in a word to adopt another's name, trust in another's merit, and seek in all we do, think, or say, to bring honour to another's work, grace, and character, is what unsanctified human nature can never approve of—therefore it objects to be converted. Then there is the love of sin, which has become natural and pleasant, for the sinner enjoys sin, and looks upon holiness as gloomy and repulsive. It cannot like to give up its pride, or its covetousness, or its indulgence of the carnal appetites. What, give up the

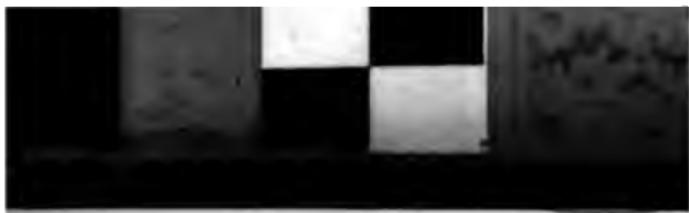
world! What, forsake the convivial party, the dance, the ball room, the race course, the tea gardens, the theatre, the various scenes of carnal pleasure and fleshly indulgence! What, pore over the Bible, shut oneself up in the closet, go to the prayer-meeting, attend service on week days as well as Sundays, and meet to talk about religion! No, no, that can never be, therefore they will not consent to be converted. Then there is the enmity of the heart against God, the sinner is very backward to admit this, but it is too clear to be denied—God's word states it in so many words, and man's conduct proves it. Does he not choose what God prohibits, love what God hates, and do just what God forbids? If a man was not at enmity with God, would he shun his company, avoid his presence, refuse to listen to his messages, and allow his word to remain unread? 'Tis true, too true, that "the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." The heart must be changed, or God can never be loved, saved, or enjoyed. There is also positive unbelief, man will not believe God. Does God speak to him of the true nature of sin, or holiness—of the pleasures of religion,—of the need of a Saviour—of the glory and excellency of Christ—of the joys of heaven, or the pains of hell—man does not believe him. If he did believe, he would be affected by what God says, but as

God's word produces no effect, or no lasting effect upon him, it is clear, that he does not believe him. While therefore man indulges in the pride of his heart, loves sin, nourishes enmity against God, disbelieves his word and thus yields to the Prince of darkness, he must dislike conversion.

How do some try to prevent conversion? They refuse to read plain, pointed, startling books on the subject, which would be likely to convert them. They avoid hearing rousing, energetic, soul-affecting preachers, who are used to bring many to God. They turn away from some Christians, who will personally address them, and manifest concern for their soul's salvation. They do all they can to get rid of convictions, and serious impressions, whenever they feel them. They indulge in light, trifling, soul-deceiving amusements; and keep company with the frivolous, thoughtless, or profane. In a word, they avoid what would be likely to bring them to God, and humble their hearts before him; and indulge in those things which would lead them further from him, and harden their hearts against him. They are afraid, "lest they should be converted."

Reader, *Man must be converted, or be lost for ever.* As he is, God can have no fellowship with him, heaven is no place for him, he could not possibly be happy there. His nature, his tastes, his habits are all against it; therefore our Lord said, "Verily, I say unto

you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." *Many will run the risk of being lost, rather than seek to be converted.* If God promises a new heart to the seeker, they will not seek it; or the Holy Spirit to them that ask for it, they will not ask. If Jesus invites them to come to him, that he may save them, and confer all spiritual blessings upon them, they will not come. If the Holy Spirit comes near them, they say, "Depart from us"—if he strive with them, they resist him—if he presents the free and full salvation of the gospel to them, they put it from them. *Some persons may read these lines, who have been afraid to be converted.* My friends, do you know what you are afraid of? You are really afraid of being made truly happy, immensely rich, and eternally honourable. You are afraid of having God for a Father instead of a foe—of having Jesus for a Saviour, instead of a Judge—of having the Holy Spirit for a Comforter, Teacher, and Guide. You are afraid of that which would place you under the guardianship of angels, entitle you to all the promises of God's word, and the glories of heaven at death. Yield to such infatuation no longer, but listen to the words of the Holy Spirit, "Repent and be converted, that your sins may be blotted out." "Repent and turn yourself from all transgressions, so iniquity shall not be your ruin."



FEAR PROHIBITED, AND GOOD NEWS PUBLISHED.

IT must have been a startling sight, when over the plains of Bethlehem; a sudden glory burst, and the songs of angels broke the silence of the night. We wonder not that the shepherds when they saw that blaze of glory, and heard those unearthly voices, were sore afraid. But an event had just taken place which filled all heaven with wonder, although it had long been expected there. God had often stooped before, but never so low as now. He had often displayed his love before, but had never given such a proof of it as now. Grace had shone forth in glory before, but never so gloriously as now. A work was wrought on earth, more wonderful than any that had ever taken place in heaven. The enraptured angels announced it to the shepherds, saying, "*Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*" Luke. ii. 10, 11. Here is,

FEAR PROHIBITED. *Fear not, Shepherds, for nothing shall harm you. God sends good news to you. He has highly honoured you.*

It is all in kindness to you. I come to make you glad, not sad. I come to fill you with joy, not terror. Rejoice, rejoice, the old prophecy is now fulfilled ; the prediction of your ancient seers, is now accomplished ; the expectation of your devout men, is now met ; the desire of all nations is now come. *Fear not, Sinners, there is mercy for you.* God has looked upon you in your low estate, he has remembered his holy covenant, and he brings salvation nigh unto you. Fear not, for all your sins may now be pardoned, all your past offences, however great, may be blotted out, you may now be saved—saved at once—and saved for ever. *Fear not,* for mercy overtops your misery, grace regards not your unworthiness, and love will glorify itself in blessing you beyond thought or conception. *Fear not, Seekers, there is a Saviour for you.* Just such a Saviour as you want. Just such a Saviour as you would wish. One who comprises in himself all that is needful, and all that is desirable. He is almighty, and can save you. He is all-merciful and will save you. Doubt not, for he has saved worse than you. *Fear not,* for his word is pledged, that he will refuse none that come unto him. Unto you he sends the word of salvation, and bids you rejoice and be glad. *Fear not, Believer, there is deliverance for you.* Yes, from every sin that besets you—from every foe that assails you—from every cross that burdens you—from every trouble

that agitates you—from every trial that tests you. To you, all shall be sanctified on earth—from you, all shall be separated in heaven. In time, you shall have grace to help you; and in eternity, you shall have glory to crown you. Now, all shall work for your good at the end, all shall enhance your happiness and honour. Fear not then, for,

GOOD NEWS IS PUBLISHED. It is good news from heaven, which wonderfully sympathises with earth—good news sent immediately by God, to cheer the hearts of men—good news sent by an angel, who rejoices in the salvation of sinners—good news attended with glory, a faint representation of that to which it leads. It is good news for sinners, Jewish sinners, and Gentile sinners too; for all sorts of sinners, in all places, and through all time. Good news for sinners, as sinners, not as penitent, or prepared to perform some conditions, but for sinners as wholly lost, as totally ruined, as entirely undone. Goodnews for all people, all who need a Saviour. It is the good news of a Saviour, one who was born to save, to save sinners, from the evil of sin, the wrath of God, the requirements and sentence of the law, the death they have merit-ed, and the hell they have deserved. A Saviour anointed to save, the Christ of God on whom the Spirit descended and remained, qualifying him for, and setting him apart to the glorious work of saving sinners. A Sa-viour able to save, THE CHRIST, THE LORD;

may but save sinners. Who, having a
vine nature, and being God, humble
self and took the human nature, and became
man; and thus rendered himself capable
sympathising with us in all our guilt
and misery, and woe. The good news
Saviour, born as predicted in the word
David, the lamp ordained for God's a
ed. The legal heir of David's throne
opened a fountain for the cleansing of I
house, and confirmed the covenant
David's seed. It was good news suf
to produce joy, great joy, and great
the hearts of great sinners—for it is the
of a great Saviour, who came to work
great salvation, by enduring great
ings, for the greatest of sinners. Gl
to God for this good, this great, this
ous news!

See, how tender and loving the angel

lous work he wrought, what a glorious deliverance he achieved, what a perfect salvation he has provided, to what inconceivable glory he raises all that believe in him. See, what cause for joy the gospel presented to poor sinners, they may be saved, saved instantly, may be saved perfectly, may be saved for ever. See how the birth of Jesus should be commemorated, not with feeding the flesh, gratifying the bodily appetites, or indulging our carnal lusts ; but in holy joy, in praising God, and in publishing the good news of a Saviour for the lost and ruined sons of men. The angels set us an example, they praised and glorified God. The shepherds set us an example, they went to Jesus, ascertained for themselves the truth of the report, and then made known abroad what they had heard and seen. Just so should we. Let us then listen to and join with, the angels, let us go direct to Jesus, and then let us " tell to sinners round, what a dear Saviour we have found,"

Glory be to God on high,
And peace on earth descend;
God comes down, he bows the sky,
And shews himself our friend :
God, th' invisible, appears;
God, the blest, the great I AM,
Sojourns in this vale of tears,
And Jesus is his name !

GOD WILLING TO GIVE THE SPIRIT.

RIGHT views of God, especially when we draw nigh to him in prayer, are of the greatest importance; therefore, our beloved Lord, has taught us to approach, and address him as a FATHER. "When ye pray say, OUR FATHER." No representation of God could be more endearing, or more calculated to inspire us with courage and confidence, when we draw nigh unto him. We can say to a father, what we can say to no one else. We can ask of a father, what we can ask of no one else. We can plead with a father, as we can plead with no one else. And we can expect from a father, what we can expect from no one else. Therefore, when exhorting and encouraging his disciples to pray, and to pray for the greatest blessing God could confer upon them; having alluded to the kindness of earthly parents, he says, "*If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father, give the Holy Spirit to them that ask him.*" Luke. xi. 13. What an instructive comparison, between an earthly and an heavenly parent! What a striking contrast between an evil parent, and the infinitely good and gracious God!



GOD WILLING TO GIVE THE SPIRIT. 295

What an encouragement to pray, either view presents !

LOOK AT THE EARTHLY FATHER. He fills a most important relation, he is not a foster-father, or a father-by-law, but a father by nature. The child applying is his own, and this prompts him to give. His compassion is awakened, or his love works, and he will give good gifts to his child. Whatever is for the child's good he shall have. He will supply it with *necessaries*, it shall feed at his table, be clothed at his cost, and be instructed in a trade, business, or profession, in order to provide for itself in future. If sick, it shall have the father's physician, the father's nurse, and the kind and constant attention of those whom the father loves best. He will give not only *necessaries*, but *indulgences*, perhaps they may be costly, they shall be suitable, and such as are worthy of his relation to his child, his position in society, the wealth he possesses, and the profession he makes. He gives because of the relation he sustains, the love he feels, the request of his child, or it may be the intercession of some one near and dear to him. Yet he is called **EVIL**, because he has a corrupt nature, and is liable to be swayed by passion, warped by prejudice, or influenced by partiality, and is therefore imperfect. Look at the earthly parent, the best of earthly parents, and what are they at the best, if compared with

THE HEAVENLY FATHER. God is our fathe

by adoption, he having in the sovereign grace adopted us in but not only so, he is our father, for we are born of God makes no change in our nature than creation does. In the former grace, but in the latter he implants. In the fulfilment of his promises, he has given us a divine nature; and the love is represented as feeling toward us of the most tender parent. And as a father he is great, and his power is unsearchable; he is good, and his goodness is indescribable; and he is wise, and his wisdom is inconceivable. Great power and wisdom, represent his character, which are stamped upon his creatures; may we not expect from him all that we so much need for our desire for others, as his Holy Spirit is expressly told by our Lord Jesus Christ, give his Holy Spirit unto them.

Indeed we may conclude this, that the Holy Spirit will make us like unto the Son, who represented him; as therefore the Holy Spirit will stamp the image of the Son, and produce in us virtues that are divine perfections, we may naturally conclude, that he will give his Holy Spirit unto them that ask him. The Holy Spirit will then and dispose our minds to

will become the strong, habitual, and ruling desire of the soul. As therefore the father delights to see his child aiming and endeavouring to please him, he will be sure to give him that which will incline and dispose him to do so. And, as the Holy Spirit, always generates and fosters in the bosom a desire to please God, we may safely conclude that the Lord will give us his Holy Spirit, if we ask him. The Holy Spirit enables us to obey God; and it is only by his divine enabling that we can do so. Now as God loves to see his children obey him, and as he knows what poor, weak and feeble things they are in themselves, and that only the Holy Spirit can enable them to observe his precepts, and keep his laws, it is evident that he will give his Holy Spirit unto them, that ask him. Once more, the Holy Spirit will crown, and render effectual, our efforts to glorify him. As therefore God created us to glorify him, and as the effect of our regeneration is to dispose and induce us to glorify him, and as all our efforts to do so are vain without the assistance and blessing of the Holy Spirit, we may safely conclude that he will give his Holy Spirit to them that ask him.

But the word of Jesus should be enough for us, and he has given us the assurance in so many words, let us therefore allow our minds to be influenced, and deeply affected by the thought, that in giving us the Holy Spirit, God giveth us all good things. It

298 GOD WILLING TO GIVE THE SPIRIT.

the Spirit that quickeneth. It is the Spirit that enlightens the mind. It is the Spirit that reveals Christ, and our interest in him. It is the Spirit that seals home upon the heart a sense of pardon, imparts peace, and sheds abroad the love of God in our hearts. It is the Spirit that leads us into the truth, sets us apart for God's service, and makes us wise to win souls. It is the Spirit that witnesses to our adoption, renews us in the Spirit of our minds, and seals us unto the day of redemption. The Spirit, in a word, brings us to Christ, unites us with Christ, conforms us to Christ, devotes us to the service of Christ, and makes us meet to dwell for ever with Christ. Let us then, ask for the Holy Spirit, assured of the truth of our Saviour's words, that God will give his Holy Spirit unto them that ask him.

God will give, if we ask, that is if we ask deeply feeling our need of the blessing, heartily desiring to receive the favour, earnestly pleading with him as for our life, and diligently and importunately seeking until we obtain—and surely this is the least that we can do. Nor can we have greater encouragement, for however ready an earthly father is to give good things to his children, God is much more ready to give his Holy Spirit unto us. Can there be any comparison between the love of an earthly father to his child, and the love of God to us? Can any parent feel that deep and

intense interest in his son, which our God feels in us? Can any one however tender and full of love, have that concern for his offspring, which God hath for us? Impossible! The infinite, tender, and everlasting love of his heart—the deep, abiding, and powerful interest which he takes in our persons—the powerful, all controlling, and unchangeable concern which he has for our welfare, unite to assure us, that he will give the Holy Spirit to us, if we ask him.

How much more will he give his Holy Spirit. What wondrous words! How full of holy encouragement! Who can open up their full meaning! Until we can fully understand the difference between the evil nature of man, and the excellent nature of God—until we can grasp the infinite and compare it with the finite—until we can make out the difference between the boundless ocean and the tiniest drop of water, we shall not be able fully to understand what is contained in the Saviour's, "*How much more.*" But we may use it to crush our doubts, to calm our fears, to stimulate our hope, to increase our energy, and to silence the Prince of darkness. Look at that kind, gentle, loving father, see him yearning over his beloved child, ready to do anything for it, or give anything to it, that will really be for its good—it is but a faint and feeble representation of our heavenly Father's love. Will that kind, gentle, lov-

300 GOD WILLING TO GIVE THE SPIRIT.

father give good things to his child, because it is his child, his own child—*how much more*, ye angels of God say, ye burning seraphs say, O if you can, “*How much more will our heavenly Father give the Holy Spirit unto them that ask him?*” Holy Spirit, unfold clearly, and apply powerfully these blessed words to our minds, that with confidence we may ask, and speedily receive the blessing!

Let us then, set our hearts, upon obtaining the Holy Spirit, in greater fulness and power than we have ever received him yet. God is ready to give, if we are ready to ask and receive. Let us believe that God is a father, that he has a father’s nature, a father’s heart—that he is our father, our father in Jesus. That as our father he is good, perfectly, infinitely good. That no earthly father was ever so willing to give good things to his children, as God is willing to give his Holy Spirit to us. His love inclines him. The intercession of Jesus, our elder brother, is employed on our behalf, and he bids us in going to his Father’s throne make use of his name—and he gives us the thrice blessed assurance, that if we ask anything of the Father in his name, he will give it us. Let us go to God as a child to its father, exercising confidence in his goodness, in his relation to us, and in his own most precious word. We cannot be too confident in God. We cannot depend on



GOD WILLING TO GIVE THE SPIRIT. 301

word too implicitly. It is impossible for God to lie. Let us therefore expect to receive the blessing, and expect to receive it because Jesus procured it for us, promised it to us, and assured us with his own lips, that Father would give it to us. Let us make use of our Brother's name, asking God to give it to us for Jesus' sake, and in order to do honour to him. His influence with his Father is great, far beyond our comprehension; let us employ his influence, asking him to intercede for us. Let us urge our suit until we obtain the blessing; we may plead with God, he bids us do it. He loves to hear

He approves of our fervour. He commands our importunity. He bids us ask, and stop at asking; but seek, nor stop at knocking; but knock, nor be satisfied with knocking once; but persevere until the door is opened, and the blessing sent out. "*Give unto me no rest;*" this is the direction of his own command—and this is applied by our Lord in the parable of the three loaves. "Though he will not rise and give him, because he is his servant, yet because of his importunity he will rise and give him as many as he needeth." And I say unto you, ask, and *it shall be given you*; seek, and *ye shall find*; knock, and *it shall be opened unto you*. And again in the parable of the unjust judge, "He said unto him himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her—and shall not God

302 GOD WILLING TO GIVE THE SPIRIT.

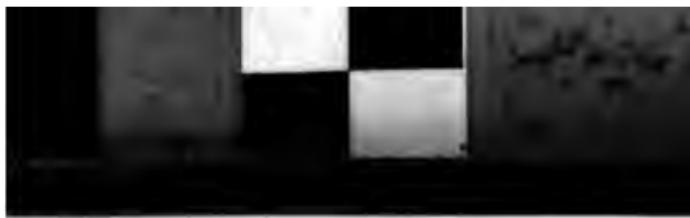
avenge his own elect, who cry day and night unto him, though he bear long with them?" Let us then cry mightily unto God—let us cry day and night. Let us knock at the door of mercy, and knock loud and long, until the door is opened and the blessing given. Let us wait until we receive—the husbandman sows his seed corn in autumn, it stands the winter, grows in spring, and is stronger and more productive than that which is sown in spring—so let us pray, plead, wait, and expect, believing and remembering the Apostle's words, "*Let us not be weary in well doing; FOR IN DUE SEASON WE SHALL REAP IF WE FAINT NOT.*"

Come, Holy Spirit, come,
Let thy bright beams arise,
Dispel the sorrows from our minds,
The darkness from our eyes.

Convince us of our sin,
Then lead to Jesus' blood;
And to our wondering view reveal,
The secret love of God.

Revive our drooping faith,
Our doubts and fears remove;
And kindle in our breasts the flame,
Of never-dying love.

'Tis thine to cleanse the heart,
To sanctify the soul:
To pour fresh life on every part,
And new-create the whole.



PAUL'S DETERMINATION.

Most men have some favourite subject, and Paul had his ; many subjects were embraced in his ministry, but one fixed his eye, filled his heart, and occupied most of his attention. We may be sure, from the wisdom he generally displayed, and the abundance of grace that he possessed, that it was an important and worthy subject. It was *Christ crucified*. This he carried every where. This he preached always. This he preached to all. Therefore alluding to his first visit to Corinth, he said, "*I determined not to know any thing among you, save Jesus Christ, and him crucified.*" 1. Cor. ii. 2.

THE DETERMINATION. To introduce one subject, and to keep pretty much to one point, which was, *salvation by a crucified Saviour, and by a crucified Saviour alone*. That Saviour was a Jew, how offensive to the pride of Greece—that Saviour was a God, how mysterious to the mind of man. A God-man, who on earth, had obeyed every precept of God's violated law—who had suffered in his own person, the whole penalty of sin, and had conquered and crippled all the foes of his disciples—who promised the greatest possible blessings to all his follo-

ers—and who engaged to secure adm to heaven, for all who believe on his What a wondrous subject! What a rous Saviour! Well may Paul det to preach Christ crucified to all, Chr cified as *for* all, and to preach Christ ed *always*, and *every where*.

THE REASON FOR HIS DETERMINATION
This has partly been given, but we excused if we enlarge a little. Why d determine to make known Christ cr and that alone, at Corinth? Becau Corinthians needed a Saviour—an could be saved by Christ crucified Because God works by, and honor subject. Because he lived upon and e this truth himself. Because he ha glorious effects produced, by preac elsewhere. Because, also, he knew this doctrine would not win them, an them back to God, nothing would.

We have been preaching and writin Christ crucified for many years. W also seen glorious effects produced We have seen the hardened melted into penitence and love. We have s miserable made happy, and the so filled with comfort. We have se guilty, put in possession of pardon thy, made clean and holy; the made calm and peaceful; and the ei kind and gentle. But we have seen just the opposite, for we have



hardened ; we have seen bad feelings excited ; we have heard hard and wicked speeches uttered ; and we have seen those who lived ungodly lives, live more ungodly still. Yes, the same gospel, is to one party, the savour of death unto death ; and to the other, the savour of life unto life. Reader, you have heard Christ crucified preached, and you have read the same doctrine in God's word, what effect has it had on you ? Has it reconciled you to God ? Has it filled you with joy and peace ? Has it inspired you with confidence and courage ? Has it embittered sin, filled you with a love to holiness, and consecrated you to the service of God ? If it has had its natural and proper effect, it has. But an effect it has had, if you are not better for it, you are worse. If not softened, you are hardened, if not brought nigh unto God, you are further off than ever. If it is not the means of your salvation, it will prove a stumbling block, over which you will fall and perish as many of the Jews did. Examine into this matter well, I beseech you, for it is of the greatest possible importance. Christ crucified, was unto the Jews a stumbling block, and unto the Greeks foolishness ; but unto them who were called of God, both Jews and Greeks, Christ was the power of God, and the wisdom of God—and one or the other will be *the case with you.*

A MESSAGE FROM GOD.

THE gospel is a message from God, a message sent to every creature. A message that displays sympathy, manifests love, and proves a concern for our welfare. We may say to every one we know, or with whom we come in contact, "*I have a message from God unto thee*"—and at suitable and seasonable times we should say so. Every sinner should be personally addressed by some believer, and every believer should personally address some sinners. Every one that receives God's message should carry it to others, and personally deliver it to them. If we are sure we cannot deliver it with the voice, we should send it in writing, or carry it in print, and put it into the sinner's hand. No sinner, in a country like ours, should be left without some one to take an interest in him, and such an interest, as will endeavour to lead him to Jesus, that he may escape from the wrath to come. O, it is a fearful thing for a soul to perish ! For a soul to perish, when there is a Saviour at hand. A Saviour, who is prepared to save all who apply to him, and who has sent his word to sinners in order to induce them to apply to him. Reader, "*I have a message from God unto thee*," for I have a message for

SINNERS. For all sinners. For every sinner. For *you* therefore. Sinners often feel truly miserable, and know not what to do, or how to obtain relief or rest. They feel weary of themselves, of their state, and circumstances. Well, God sends word that he has *mercy* for miserable sinners. Mercy that will reach their case, and just suit them. Mercy that will pardon all their sins, however great or numerous they may be, and so thoroughly pardon them, that not one of their sins shall ever be brought against them in the judgment. Mercy that will pardon them the moment they believe in Jesus, and confess their sins to God. They shall find, as David did, and he was no common sinner, but he found God ready to pardon him, and leaves this testimony behind him, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." As soon as he confessed, God forgave; and he is as willing to forgive you as he was David. He therefore sends this message, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool."

Sinners, when convinced by the Holy Spirit of their true state and condition, often *feel very unworthy*. Unworthy of God's notice or regard, and this sense of unworth



for whosoever will. Grace
the heart, cleanse the con-
fectly save the soul. He
grace, and he so loves to b
never refuses one that a-
fuses! Why he invites, ex-
beseeches us to come boldl
grace, that we may obtain
grace to help us in time of
sinner, God has grace fo-
for unworthy ones, he ha-
just meet your case, and
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gives freely to every one t
Only apply, and that grace
that grace and you are sa-
lasting salvation.

You may be very poor,
be many, but all you wa-
the word grace : von maw

for them there is no hope. Poor desponding soul, "*I have a message from God unto thee,*" he says, "I have blotted out thy sins as a cloud, and thine iniquities as a thick cloud, return unto me, for I have redeemed thee." And if you hesitate, or feel inclined to doubt whether you will meet with a kind reception, Jesus sends you this assurance, "I will in no wise cast out." Nothing shall induce him to reject a coming sinner, or lead him to refuse the soul that flees to him for mercy. He says, and says to you, "As one whom his mother comforteth, so will I comfort you, and you shall be comforted." Come then, poor desponding soul, come to Jesus, and he will receive you graciously, love you freely, and save you for evermore.

Careless sinner, God sends a message to you, he asks you, "Why will ye die?" If you refuse to accept of God's mercy, if you neglect his great salvation, if you trifle and carelessly let things take their course, you must die. But why, why do you choose death? Why, why do you put from you God's message, persevere in sin, and carelessly force your way to everlasting burnings.

Obstinate sinner, God asks you, "What wilt thou say; when I shall punish thee?" Again he asks, "Can thine heart endure, or can thine hands be strong, in the day when I shall deal with thee?" O sinner, sinner, "Hast thou an arm like God, or canst thou

thunder with a voice like him?" "Because there is wrath, beware, lest he take thee away with a stroke, then a great ransom cannot deliver thee." "Consider this, ye that forget God, lest he tear you in pieces and there be none to deliver you." There is a Deliverer now, but the time is coming, when there will be no Deliverer; then there can be no deliverance for the sinner, but he must meet his inevitable doom, and that doom will be dreadful.

Now, God sends to all sinners, to every sinner, and proposes a reconciliation. There is nothing in the way of it. God is prepared for it, and therefore he proposes it. Nor is it a mere cold proposal, but he sends his servants to treat with you, and endeavour by all means to bring about a reconciliation. He came down in the person of his Son to meet you, and he sends by his servants to assure you of his mercy, grace, and love. Consider carefully these wondrous words—"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Then seek the Lord, seek him first, seek him heartily, seek him believing his word, and you shall soon enjoy pardon, peace, and present salvation.

Are you a *backslider*, God sends a message to you, exhorting, inviting, and entreat you to return unto him. He even puts words into your mouth. He assures you that he only requires you to acknowledge your iniquity, and then promises you a free, full, and everlasting pardon. Return then, backslider, return to thy God, confess thy sins, plead his promises, be restored to the enjoyment of his favour, and be happy once more.

BELIEVER, "*I have a message from God unto thee.*" He says, "I have somewhat against thee, because thou has left thy first love." You are not what you once were. You are not what you ought to be. God has something against you. But he has something for you too, he has more grace for you to receive, and more work for you to do. He bids you to *reflect*, "Remember from whence you have fallen." He commands you to *repent*. Change your mind, and change your course, for you have been thinking wrong, feeling wrong, and acting wrong. He requires you to *engage yourself to him anew*. Come and join yourself to the Lord in an everlasting covenant. Return to thy first husband, for then it was better with thee than now. Go into his vineyard, and *begin to work afresh*. You have lost time, perhaps much time. You have let opportunities for usefulness slip. Lose no more time, but *repent and do thy first work*. Get the conscience thoroughly cleansed wi-

the blood of Jesus, get the heart s
with the grace of God, get the wh
stimulated with the love of God, a
return to the days of thy youth.

Reader, God's messages are plain,
may easily understand them—they are
ed, and you ought to feel them—they are
profitable, and you ought to act upon
so would they become pleasant, a
would bless and praise him for them.
messages should be received with *re*
they are sent by the Great King—*re*
mility, for they are proofs of his con
sion and grace—with *faith*, for they
and of the greatest importance—and
determination to heed and regard
What an honour God confers upon
sending a message to you at all, es
such a message. It is a message of
to miserable sinners—a message o
to unworthy sinners—a message of p
made, for very poor and necessitous
a message of comfort, for despond
ners—a message to alarm careless
and solemnly to warn, in order to sa
nate sinners. It is an invitation to
ders to return, that they may once
happy and holy. And a message of
reproof, direction, and winning
those who believe in Jesus.

Well, friends, I have delivered
ter's message, what answer will y
unto him that sent me? Will y

his message with becoming respect? Will you attend to it at once, and with the heart? Will you treat it now, as you will wish you had treated it, when you stand before him in judgment? Much, O how much! depends upon the treatment this message receives at your hands. Do not insult the Lord by despising it, rejecting it, or giving it the go-by, saying, "When I have a convenient season I may attend to it." The Lord is now noticing how you treat his message, and will call you to account for it at length, for "*every one of us must give account of himself to God.*"

I hear the counsel of a friend,
And to his soothing voice attend;
"Come, sinners, wretched, blind, and poor,
Come, buy from my unbounded store."

I only ask you to receive,
For freely I my blessings give."
Jesus, and are thy blessings free?
Then I may dare to come to thee.

I come for grace, like gold refin'd,
To enrich and beautify my mind:
Grace that will trials well endure,
And in the furnace grow more pure.

Naked, I come for that bright dress,
Thy perfect spotless righteousness;
That glorious robe, so richly dy'd
In thine own blood, my shame to hide.

OUR GATHERING TOGETHER.

OUR Lord and Master is at present absent from us, but in a little time he will return, to bless our earth with his presence, reign before his ancients gloriously, and accomplish all the glowing and glorious predictions of his word. This subject, the apostles keep constantly before the minds of the Lord's people, exhorting them to be ready for it, and exhorting them to other duties by it. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by *our gathering together unto him.*" 2. Thess. ii. 1. Let us now for a few minutes direct our attention to this subject.

THE OBJECT OF ATTRACTION. *At present*, this is Christ crucified : for our rallying-point is the cross. Here faith fixes, and from it derives peace, strength, and courage. Here hope rests, expecting all that is good, great, and glorious, because Jesus died. Here love feasts, and enjoys sweet and hallowed fellowship with Jesus, in his sufferings and death. *In the future*, it will be Christ in his glory. We look forward to, anticipate, and long for, the coming of Jesus, because then we shall see him in all his beauty, dignity, and majesty. Because, being interested in

him, we are interested in all that concerns him, especially in all the momentous events connected with his second advent. Not only so, but being united to him, we shall share in all his regal honours, for we shall be like him, and when he shall appear, we shall appear with him in glory.

THE GLORIOUS CONGREGATION. What a gathering! What an assembly! Now we are distant from him, and scattered from each other. Then we shall be gathered together unto him. *Who shall?* All who look, long for, and love his appearing. All the chosen of the Father, all whom he redeemed by his blood, all in whose hearts he has been formed by his Spirit. *When shall we be all gathered?* When he comes the second time, when he sits on the glory cloud, and the arch-angel sounds the trumpet. *From whence shall we be gathered?* From the depths of ocean, from the dark domains of death, from all parts of the world wherever we have been scattered. *How shall we be gathered?* By his sweet, powerful, and attractive influence; by the sound of the trumpet, and by the ministry of the angels. *For what purpose shall we be gathered?* To see him in his glory, in his Father's glory, and with his holy angels. To attend him, grace his triumphs, and sit with him in judgment on angels and men. To enjoy the light of his countenance, the fulness of his love, and all that was purchased by

blood. To be for ever with him, for ever like him, and for ever filled with his joy.

The centre of the Churches' unity is Christ. Not a creed, nor a country, not a service book, or a constitution, but Christ alone—Christ crucified, and Christ glorified. *The object of our hope is the coming of Jesus.* Jesus coming in his glory. Jesus coming to subdue his foes. Jesus coming to collect his friends. Jesus coming to make his divided church one, and one for ever.

There will be a glorious collection of God's people soon. Not one will be missing then. All of them that have ever lived, from all places and periods, will be gathered by Jesus, will be collected around Jesus, and will rejoice and glory in Jesus. *It will be a great congregation.* Such an one as never has been seen yet. Numerous as the dew drops of the morning, pure as the rays of morning light, the vast majority of the human family will be gathered around Jesus. All who have died in infancy, and all who have believed in Jesus, both Jews and Gentiles, will be assembled, and will unite to glorify and praise, the Saviour's thrice blessed name.

What a glorious anticipation. Let us not look at corruption, earth, and worms; at death and all its gloomy associations, but let us look for that blessed hope, even the glorious appearing of the great God our Saviour. Jesus is pledged to come, to come and gather his people, to come and crown his

gathered people, with glory, honour, and immortality—conferring on them eternal life, in all its fulness, perfection, and glorious meaning. *Then there will be perfect satisfaction.* Jesus will see of the travail of his soul, and will be satisfied. The saints will see Jesus, and be with him, and be perfectly satisfied. Jesus with all his people—satisfied. All the saints with Jesus,—satisfied. All the saints together one with each other, filled with holy love,—satisfied. Satisfied with Jesus, satisfied with each other, and satisfied with themselves.

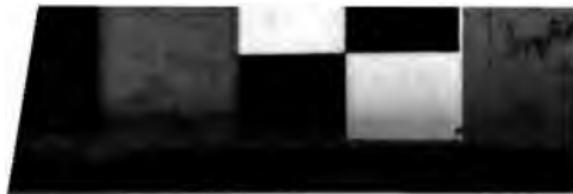
Reader, how will it be with you? Will you be among them? Are you among them now? Are you like them now? Do you look forward with earnest longing, and anticipate the coming of our Lord Jesus Christ, and our gathering together unto him? You will either be gathered to Christ, or be separated from him for ever; and the future depends on the present—what you will be then, on what you are now.

How loud shall our glad voices sing,
When Christ his risen saints shall bring
From beds of dust and silent clay,
To realms of everlasting day.
Soon shall the trumpet sound, and we
Shall rise to immortality.

THE LAW OF THY MOTHER.

A MOTHER'S influence is great, a mother's love is strong. Every mother therefore should endeavour to use her influence wisely, and for her child's eternal good. A very great responsibility rests upon godly mothers, which they should realize, and realization should act under a sense of it. The mother life, should be the child's lesson; and the mother's communications, should be the child's law. The authority of the mother is essentially the authority of love; and the teachings of the mother, should be the teachings of love. With these thoughts in the mind, we want to enforce the inspired admonition to the young, "*Forsake not the law of thy mother.*" Prov. i, 8.

THE OBJECT TO BE REGARDED. A godly mother's law. O what a privilege to have a godly mother! One who knows the value of the soul, the person of the Saviour, the way of salvation, and the power of religion in her own heart. Such a mother will teach her child to *value* what is really important and spiritual. To *secure* an interest in the spiritual and eternal. To *avoid* the sinful and the dangerous. To do the necessary and the moral. To *enjoy* the lawful and



THE LAW OF THY MOTHER.

profitable. To *prepare* for the future eternal. In a word she will enforce child the advice of the Saviour, "Seek first the kingdom of God and his righteousness." The salvation of the soul be nearest her heart. The early and entire consecration of her child to God be the object at which she aims. For she will teach, and pray, and act. No less than this, ever satisfy her maternal mind. Every child should carefully attend to a mother's teaching, treasure up her lessons, bear in mind the object of mother's prayers, and endeavour to fulfil a mother's wishes. Notice then,

THE TEMPTATION TO BE RESISTED.

young people leave home, and enter a house of business, or some family to learn a trade, or a profession, they find themselves surrounded by new circumstances, friends with new companions and are often exposed with new temptations. Away from home, from under a mother's eye, out of the hearing of the sound of a mother's voice, they are apt to forget the law of their mother. They once thought that they never should, could, but they do. Not only so, they are tempted to forsake a mother's law, and to adopt a new and untried rule of life, perhaps very opposite to that, which their mother gave them. Then they begin to pursue a different course, and a downward course. *This is smooth and easy at first.*"

is pleased, youthful lusts are gratified, bad habits are contracted, the seeds of repentance are sown, and death, eternal death, is sought in the error of their ways. O how many young men, how many young women, have been ruined, by forsaking the law of their mother. Hence,

THE ADMONITION, "*Forsake not the law of thy mother.*" Think of a mother's love, so strong, so tender, and so constant. Think of a mother's wisdom, implanted in her heart, by your mother's God. Think of a mother's concern for her child, how deep, how lively, how uninterrupted. A child may forget its mother, but the mother will not forget her child. The child's interest in its mother may die out, but the mother's interest in her child never will. A mother's love, is an undying love. A mother's wisdom is quick and inventive. A mother's concern for her offspring, is as lasting as her life. Think of meeting your mother before God in judgment. Then her lessons will all be revived in your memory, then her prayers and tears will come up before you anew. Then she will rejoice in your salvation, or acquiesce in the sentence of the just judge, when he bids you depart from him into everlasting fire, prepared for the devil and his angels. Yes, your mother will acquiesce in what is just, even in the eternal condemnation of a child, as a hardened, persevering rebel against God. O how awful the thought, a mother

obliged to agree to the banishment of her child from God and glory, or be unholy and unjust. Think of having the image of your mother, a sainted mother, a glorified mother, stamped upon your imagination for ever in hell. Again to hear that tender, touching voice, warning, intreating, and beseeching you to flee to Jesus. To have the law of thy mother, and the efforts of thy mother to save thee, ever before thee, when all hope is gone, and every way of escape is barred, and barred for ever. Think of how you may add to her joy, by deciding for God; or increase her sorrow, by going on still in your trespasses. Young man, young woman, by all the tenderness of a mother's love, by the intense concern of a mother's heart, if you would not shorten the days of her life, or embitter her dying hours, I beseech you, "*forsake not the law of thy mother.*" By the dread thought of meeting thy mother as a witness against thee at the judgment seat of Christ, and hearing her testify her approval of the sentence of condemnation, pronounced on you, by the Saviour you have insulted, and rejected, I beseech you, "*forsake not the law of thy mother!*" By the horrid thought of being haunted by the remembrance of your mother's form, tormented by the remembrance of your mother's prayers, and pierced through and through with the *recollection of your mother's tears in hell for ever,* I beseech you, "*forsake not th-*

law of thy mother." As you may greatly add to your mother's joys, or increase your mother's sorrows, by all the love of a child, by the duty of a child, I pray you, "forsake not the law of thy mother!"

Few realise the value of a mother as they should, while they have one, especially a godly mother. But when death has done its work, when the soul has departed, to look at a mother's corpse, to follow the coffin that contains a mother's remains, or to stand by a mother's grave, will awaken strange thoughts, new feelings, and perhaps bitter regrets. While you have a mother, love her, obey her, and make her heart glad. *Many forget and forsake the law of their mother when away from her.* This is unwise, it is unkind, it is ungrateful. A mother's advice is disinterested, it is only for her child's good, it is the offspring of the deepest love, and often the result of the most earnest fervent prayers. But fascinated by our companions, deceived by an unbelieving heart, allured by a false and vain world, and ensnared by a cruel and crafty devil, too many of our young people, forsake the law of their mother. *Many will wish, but wish in vain, that they never had such a mother.* It will increase their condemnation, it will add to their torments, and will give intensity to the bitter pangs generated by black despair. The thoughts of what a mother was, what a mother did, and how a mother tried to prevent

the ruin of her child, will make hell ten times hotter than it would otherwise be, to many a child of godly parents. But on the other hand, *many will bless God for ever for a mother's love, a mother's example, and a mother's law.* That love, won the heart for Jesus ; that example was a constant lesson of warning, reproof, and instruction ; and that law, constrained the soul to bow to the sceptre of Jesus, and trust alone in his blessed name. Young friends, endeavour to realize the value of a godly mother, while you have one—never, never, let any one, or any thing tempt you to forsake her law, lest in hell you should bitterly and eternally regret it—but let a mother's love, a mother's example, and a mother's law lead you at once to Jesus, that you may meet your mother with joy at last, and dwell with her in heaven for ever.

Dear Saviour, if our children stray,
Far from religion's hallow'd bound,
And, lured by worldly joys away,
Among the thoughtless crowd be found ;

In all their erring sinful years,
O let them ne'er forgotten be ;
Remember, then, the prayers and tears
By which we gave them, Lord, to thee.

And when these lips no more can pray,
These eyes can weep for them no more,
Turn thou their feet from folly's way,
The wanderer to thy fold restore.

HOW OLD ART THOU?

BIRTH days are solemn days, they remind us of our entrance into the world, and direct our thoughts forward to the period when we shall leave it. Like milestones on the road of life, they inform us how far we have travelled, but say not one word about how far we have to go. Every mile sensibly lessens the distance between us and our journey's end. To-day I am reminded of a sage in Old Testament history, "*And Jethro said unto Jacob, How old art thou?*" Gen. xlvi. 8. What a touching question! How calculated to awaken solemn thought and to call up interesting reminiscences! Let us glance at,

THE PARTIES. A sovereign and a subject; the greatest monarch of his day, and a simple unsophisticated shepherd. One accustomed to rule in courts, and one in the habit of dwelling in tents. A citizen of the world, and an old pilgrim to mount Zion. One who was of the world, and at home in the world, and one who was only passing through the world, to take possession of a better country. An idolatrous sinner, and a saint of the Highest. One who had no clear or correct conception of the divine nature and character.

and one who knew God, and walked in daily fellowship with him. A greater contrast could not well be, than between the patriarch Jacob, and the monarch Pharaoh. The latter appears to have had some excellent qualities, and in many points to have been a fine character, but he was a stranger to God, a worshipper of dumb idols, and was led captive by the devil at his will. Jacob had many faults, and some striking defects, but he was a friend of God, walking with him in peace and righteousness. The pilgrim was introduced to the king, who perhaps to make him feel at ease during his interview, or from some other good motive, proposed the question, "*How old art thou?*" Let us look at

THE ENQUIRY. Questions may be officious, and should not be answered; or offensive, and should not be noticed; or mischievous, and should call forth others in reply. This question may have been called forth by the patriarch's venerable looks. What a beautiful sight is a fine old man! His locks are silver. His brow is wrinkled. His cheeks have fallen in. His voice is tremulous. His form stoops. All unite to excite veneration, and may therefore well prompt the question, *How old art thou?* It may have been curiosity on the part of the king, or even a benevolent feeling, which led him to make the inquiry, but whatever it was, it may be turned to very good account. Let us take it home, and examine ourselves by it

How old am I *naturally*? How old as a man, or a woman? I was a babe, a youth, but I am such no longer. This should awaken *reflection*, and lead us to remember all the way which the Lord our God has led us in the wilderness. It should produce *gratitude*. How many have been cut down younger, cut down unprepared. How many are in hell now, who were born since we were. How many have sunk in poverty, been crushed by troubles, or been hurried out of time into eternity by disease. It should lead us to *repentance*. This is always the design of God's goodness. This is also its tendency to a gracious heart. Upon how many points we have seen reason to change our minds. For how much that we have done, we have reason to weep bitter tears. How necessary it is on some points to change our course. Can we attend to this question, and not reflect on the past? Can we reflect on the past and not be grateful? Can we reflect, and be grateful, and not repent, and turn again unto the Lord?

Let us then improve the question, for some neglect it, but it cannot harm us, and it may do us good. How long have I live' Twenty—thirty—forty—fifty—perhaps ry years? To what purpose have J Have I secured my salvation? served my generation? Is the woi for me? Have those about me, bless God for me? How would I

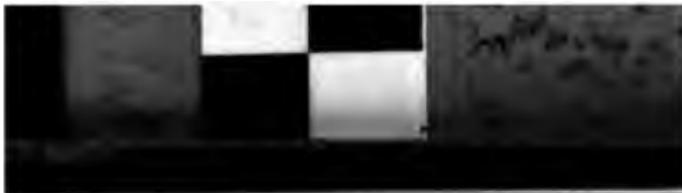
had my time over again? Should I do, just as I have done? Should I be, just what I have been? What has been the grand end of my life? Have I lived to myself, or to him who died for me, and rose again? Have I lived to enlighten others by my knowledge, to help others with my property, to bless others through my influence?

How old am I *spiritually*? This question is more important than the former one. Better never be born at all, if we are not born again. Our first birth will prove a curse without the second. The first only fits us for earth, where, if left to ourselves, we fit ourselves for hell; but the second fits us for heaven. If we are born again, can we tell anything about the time when? Can we remember when we were convinced of sin, felt our need of a Saviour, and fled for refuge to lay hold on the hope set before us. That was the time of our new birth. But the time of the new birth is of little or no importance, compared with the fact itself. The great question is, Am I born again? Do I believe in Jesus? Is salvation mine? If we are born again, where are the proofs? Who is the better for it? Are our relations, our dependants, our neighbours? Even the beasts that serve us, or live to please and amuse us, will be the better for religion, if it be genuine.

Whether our lives have been long or short we have lived long enough to have learned

more, and if we were not great dunces we have done so. We have lived long, to have *gained* more, for we have had fine opportunities. Grace was to be had asking for, and our talents may not have been improved, but increased, doubled, if we had been wise. We have had long enough to have *done* more. Alas! little we have done for God, for Christ the Church, and for the souls of men; how very imperfectly has that been which we have performed. O if we had realized our responsibility, if we had been zealous for our God and his glory, we had but been fired with the love of how much might we have done, during life we have lived below! How shall we now? Let us flee to the open fountain, wash away our stains; let us repair the throne of grace, that we may find mercy; obtain grace to help us; and then let us begin life afresh, determined if we live, unto the Lord, or if we die, to die unto the Lord, so that whether we live or die we shall be the Lord's.

Let my few remaining days
Be directed to thy praise;
So the last, the closing scene
Shall be tranquil and serene.
To thy will I leave the rest,
Grant me but this one request,
Both in life and death to prove
Tokens of thy special love.



THE PREPARATION OF THE HEART.

THE heart of man is the seat and source of all evil. From within, out of the heart, proceeds all sin, mischief, and misery. It is prepared for all evil, but it is indisposed to all spiritual good. It needs to be enlightened by God's truth, softened by God's grace, and led by God's Spirit, if it is to approve, choose, or attend to any thing really good. Except God take the heart in hand, there will be no effectual work, no saving change, no preparation for glory. Solomon has said, *The preparation of the heart in man, and the answer of the tongue, is from the Lord.*" Prov. xvi. 1.

THE WORK. Man's heart needs a preparation, as it is naturally disqualified, for any thing, and every thing good, by nature. It must be prepared to *submit to a sovereign God*, otherwise it will exclaim, "Who is the Lord, that I should obey him?" It will not submit to his authority, admit his rights, or yield itself to be saved by the righteousness he has provided. It must be prepared to *receive a divine Saviour*, else it will rely on *its own work, trust in some fellow creature, do any thing, or suffer any thing, rather*



must be prepared to bear peculiar trials; it will faint in the day of adversity, and murmur against God, and be against him who sends or permits them. He must be prepared to meet the last extremity; it will sink into despair, or harden his heart into indifference, and die an avowed enemy to God and his cause. Indeed for every thing good, we need not be divinely prepared, for no one will draw us to Jesus, except the Father draw him in us; and no man will perform good works, except God's Spirit draw him to will and to do; and no man will persevere in God's way, except those who began the good work, carry it on to the day of Christ.

Man's heart must be disposed to co-operate with God's plans, or he will resist them.

and extol the Saviour for his love, without the Spirit work in him as the glorifier of Jesus. It must be *disposed* to aim singly and principally at God's glory, which is the only legitimate end of his existence, or he never will. He will live to himself, and live for himself—and though he may do many kind, generous, and benevolent things, he will not do one of these with a single desire to glorify God.

Man's tongue must be controlled and directed; this also is God's work, for "the answer of the tongue is from the Lord." The tongue needs to be controlled and directed to speak *as God's word speaks*. God's thoughts should guide ours, and God's words should be a model for ours. We should speak as the oracles of God, which we never shall but as we are governed and guided by the Lord. Man's tongue must be directed to speak of *God's work*. We are very ready to speak of our own, or of the works of our fellow men, but are by no means so ready to speak of God's works. How wonderful are his works of creation. How mysterious are his works of providence. How astonishing are his works of grace. One would think that we should love to dwell upon them, and delight to talk of them. But no, only as God directs the tongue do we speak of God's works with a becoming spirit and temper. *Man's tongue must be directed, if he speaks to God's glory.* To exalt ourselves, or

Notice we,

HIS TESTIMONY. If man's ~~l~~ to do any good, or is even di-
good, it is because God prepa-
it. The Lord prepares th
Spirit,—who renews it, en-
leads it, as the Spirit of life,
The Lord disposes the heart
which softens, sways, and ini-
Lord directs the tongue by h
tells us when to speak, why,
and what we should speak. N
aright, will aright, or act ari-
are wrought upon by the Sp
word of God. Hence the C
“Lord, thou wilt ordain pe-
for thou also hast wrought a
us.” Let us then daily I
would prepare our hearts i
dispose them to every good w
us to curb, controul, and
tongue.

This subject teaches us a t
ence upon God, who must do
within us, and all by us, or i
done well. It encourages us
of our unfitness; God can p
unprepared heart, dispose it

holy and right, and make our tongue like a tree of life. It directs us to take the eye off man, for wherein is he to be accounted of. To look at man as in God's hand, who will use him in his service, and overule his thoughts, words, and deeds for his glory. Yes, even the wrath of man shall praise him, and the remainder thereof he will restrain. Let us take our unprepared hearts to the Lord, and ask him to prepare them for his work and way. Let us take our indisposed hearts to the Lord, and ask him to influence them by his grace, that so we may choose those things which will please him, and do those things which will bring glory to his holy name. Let us beseech him, to prepare the hearts of all his people to enjoy their high privileges, to do his righteous will, contribute for the comfort of the poor and the support of his cause, and to direct and enable them to speak for him, and for the good of their fellow-men. Sinner, God can prepare your heart to enjoy religion on earth, and make it meet to enjoy his glorious presence in heaven. He can teach you to pray, and to speak, consistently with his holy word.. If then you have any wish to be a happy Christian now, and a glorified saint at death, go to the Lord and beseech him to prepare your heart for it—and if you wish to use your tongue wisely, and to do good by using it, go to the Lord and ask him, to give you that wisdom which is profitable to direct, and it shall be given you.

GOD'S REQUEST.

MAJESTY on earth commands, but the majesty of heaven stoops to solicit. Sometimes God invites us, sometimes he exhorts us, and, sometimes he asks of us, as if requesting a favour. What wondrous condescension! What amazing love! The God of the universe stoops to his poor, depraved, degraded creature man, and says, "*My son, give me thine heart.*" Prov. xxiii. 26. He created the heart for himself, he wishes it to be fixed on himself, and he asks for it, that he may fill it with himself. Has God my heart? Reader, has he yours? He asks for it now, let us then consider two things.

WHO ASKS FOR THE HEART? Not a stranger—not a foe—not an oppressor; but a kind, gracious, loving Father. God speaks to us as unto his children. He says, "*My son, give me thine heart.*" It is our highest honour to be the sons of God, nothing can equal this. It is a source of the purest happiness, how can God's children be unhappy? What should make them so? It is a display of the richest grace, for it is a favour, only a favour, and altogether a favour, for the Lord God to put us among his children.

is a mark of peculiar condescension, we are so poor, so polluted, so vile, and yet he calls us, *sons.. How tender! How alluring! How loving!*

WHAT DOES HE ASK FOR? The heart, only the heart, but the whole heart. This *intimates*, that the heart is withheld from him. That he will be satisfied with nothing less—with nothing else. That it must be absolutely surrendered. This *proves* that God will take the heart just as it is. That he has a right to it, it is his own. This should lead us to *enquire*, what will he do with it? Do with it, he will sanctify and cleanse it! He will inhabit it as his temple, and dwell in it, as if it were his heaven!

God may *demand*, for he has authority, but he stoops to ask, as if for a favour. All will be *benefited*, and none can be *injured* by the surrender. The person shall be saved, his relatives shall get good, the Church will be increased, and even heaven will become more populous. Say then, friend, *shall God have your heart?* He will not force it from you, it must be voluntarily surrendered. Shall he have it? If so, *when?* Has it not been given to the world long enough? Has it not been inhabited by Satan long enough? Has it not been withheld from God long enough? How polluted it is, how unhappy it has been, what restless desires still work in it, *to bring forth fruit unto death.* What it has



fill it with his graces, fill it with
and cause it to overflow with joy a
Give your youthful heart to God,
will never regret it. Will you
your heart to God? If so, how?
do it promptly, at once, and without
Will you do it heartily, making a
cere, and honest surrender of the
heart at once? Will you do it so
glad to have it in safe keeping, and
keeping for evermore?

Well, friend, how is it to be? To
have your heart, God or Satan? Or
must, one of them will, one of them
If you have not given the heart to
your own solemn and deliberate
deed, Satan has it, dwells in it, and
ences it. If God has your heart,

it and eternal hatred for ever. Now then, while God asks you—now while time is afforded you, now while opportunity is offered you, make the surrender and say, "Lord, take my heart, my whole heart, and let it be jolly, only, and for ever thine!"

What language now salutes the ear?

It is our Father's voice;
Let ev'ry soul attentive hear,
And ev'ry heart rejoice.

Sinner, he kindly speaks to thee,
However vile thou art;
Here's grace and pardon, rich and free,
My son give me thy heart.

For thee, a traitor, Jesus bled,
And suffer'd dreadful smart;
For thee the Lord was crucify'd,
My son give me thy heart.

Though thou hast long my word withheld,
And said to me depart;
I claim the purchase of my blood,
My son give me thy heart.

I'll form thee for myself alone,
And ev'ry good impart;
I'll make my great salvation known,
My son give me thy heart.

Come, Lord, and conquer now my heart,
Set up in me thy throne;
Bid sin and Satan hence depart,
And claim me as thy own.



MEZERIAH'S TESTIMONI

THE believer's path is often trying
is required to walk by faith, and
sight. But the most trying path
the safest, and generally turns out
most profitable. Tried Christians
erally lively Christians, and very o
ing Christians. Whatever hind
growth of the flesh, helps to st
and invigorate the Spirit. This w
kiah's experience, hence his testi
allusion to these things, "*O Lord,
things men live, and in all these thin
life of my Spirit.*" Isaiah. xxxviii. 1

THE REFERENCE. "*By these thin*
had been suffering from bodily sick
main. He had been exercised with

humbled penitent, "What shall I say? he hath spoken unto me, and himself hath done it. I shall go softly all my years in the bitterness of my soul." He had been painfully disappointed, "Behold, for peace I had great bitterness." Yet he found deliverance, "But thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." Many Christians, have now to pass through a similar experience. "These things" are trying things. But let us consider,

THE FACT ASSERTED. *By these things men live.*" Afflictions are often used by the Holy Spirit to quicken sinners, who are dead in trespasses and sins; and many have to look back to a fit of sickness, or a painful bereavement, or a stripping loss, as to the time when, and the means by which, they were first led to seek the Lord. So also by such things many are awakened who have fallen to sleep on the lap of ease, and have forgotten that they were purged from their old sins. Others are restored to the joys of God's salvation, who had wandered far from righteousness and God. Believers in general are by such changes and trials, led to exercise a more simple, direct, and steady faith in God—are brought into closer fellowship, and sweeter communion with God—are revived and invigorated when they have grown dull and heavy—and are led out of self, to live upon, and make use of the fu-



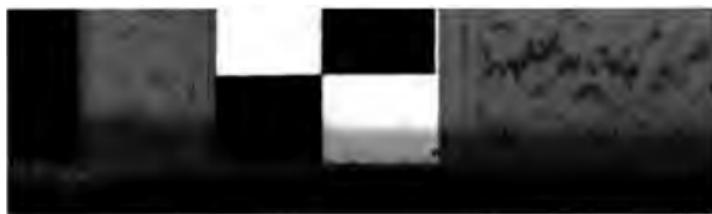
THE TESTIMONY. It was *personal*:
all these things is the life of my
He felt that he needed them, and w
benefited by them. The frost an
of winter, are not more necessary to
the earth fruitful, than are trou
trials to render us so. It was *honest*,
fore he bears it before the Lord, "
by these things men live." We may
our fellow-men, and in speaking
there may be a want of sincerity;
know that the Lord searcheth the
and trieth the reins, and there is no
ing him. It was *intended to instruct*,
and many have been instructed by i
writing of Hezekiah has been made
ing to many. We might not have i
our afflictions and troubles were int

honours his wisdom, in making a seeming evil, a real good. It honours his kindness in supporting him under, and bringing him out of his trials, not only uninjured, but really benefitted. It honours his care of his people, showing its constancy, and proving its efficacy. It was an *experimental* testimony, and may therefore be used by us against Satan's devices and injections. We can point to Hezekiah, to his fears, cries, complaints, and doubts ; and then quoting his testimony, reply, and so will it be with us. By our various exercises, painful and pleasant we shall live, and in all these things will be found the life of our spirits.

Observe, *the best of men are often most tried.* Look at Job, Jacob, Joseph, Hezekiah, and Paul. Where there are few trials, there are seldom many excellencies, nor is there much usefulness. Who ever suffered like Jesus ? He was made perfect through sufferings, and as his character was completed or perfected by his sufferings, so must ours be. *Trials do us no good without grace.* The natural effect of trouble is bad, but when accompanied with grace, and made the instrument by which the Holy Spirit deepens and carries on his work, they are real blessings. We need to be constantly reminded, that every thing is just what the Lord makes it, and does us good or harm, just as it is attended with his special blessing or not. We ought therefore, to be in



promote holiness. This accounts many of the Lord's afflicted ones especially holy. And this should our being afraid of trials, for however useful to the flesh, or mortifying to the naturally proud spirit, if sanctified, deepen our humility; increase our strength, strengthen our faith, and foster our affection. *Experience is a trophy won in trials.* No one can bear Hezekiah's testimony without his experience, and no one can have the experience necessary, without many trials, severe exercises, and deep afflictions. When we pray for experience, we desire trouble; so also when we desire to be useful, we desire to be deeply tried, inwardly or outwardly. *It is an honor to be able to bear testimony for God.*



CONSTRAINING LOVE.

PAUL was a most extraordinary man, so full of energy, zeal and love. Always at work for his master. Ever seeking to save sinners. Every where preaching the gospel, He never appeared to rest, but urged on his way from place to place, seeking to save souls from death. Just such men as Paul are wanted now. Self-denying men. Men of one aim. Men whose whole hearts are set upon one object. What was it made Paul so fervent, filled him so full of love, and inspired him with such energy? He tells us in one brief line, "*The love of Christ constraineth us.*" 2. Cor. v. 14. He saw Christ living, dying, and interceding for sinners. He exercised faith in the Saviour's love, and this fired his own heart with love to Christ, and love to souls.

THE POWERFUL MOTIVE. *The love of Jesus.* The love of Christ to sinners, producing love to him in return, and love to them for his sake. The love of Christ is wonderful. It is unparalleled. It passeth knowledge. It was *the love of God.* It was the love of man. It was the love of God and man combined. The

love of God and man meeting in one person, blending in one heart, and flowing forth in one living and life-giving stream. It is a love that pities sinners, sympathises with sufferers, and delights in saints. It dwells in the heart of Jesus, looks out of the eye of Jesus, works with the hand of Jesus, speaks with the tongue of Jesus, procures good things for us through the influence of Jesus, and flows forth in the blood of Jesus. Its power was wonderful, it led the Saviour to consider no condition too low to stoop to, no action too menial to perform, no failing too flagrant to pass by, no gift too great to bestow, no sufferings too great to endure for his loved ones, nothing in them too mean to prize, and no distance too far to travel for their good. Its extent is above expression, or conception. Its height is above heaven, its depth is lower than hell, it is wider than the earth, and broader than the sea. No created intelligence can adequately conceive it—no language can possibly describe it—no sinner, or number of sinners, can exhaust it. It passeth knowledge. O to know it, to feel it, to be inspired by it, and always and everywhere to illustrate it !

ITS MIGHTY INFLUENCE. It constrained Paul to part with everything for Christ, to consecrate everthing to Christ, and to undertake anything at the bidding of Christ. *And, if we believe this love, if we feel its power in our hearts, if we are influenced by*

this love, we shall also surrender ourselves with all that we are and have to Christ. We shall cheerfully and publicly profess Christ. We shall be ready to do anything he bids us; to give anything he requires of us; and to suffer anything he appoints us. We shall be prepared to publish his fame, proclaim his excellencies, and invite sinners all around to go with us to his feet. We shall love him in return for his love to us, and so love him as to seek his glory above and beyond every thing beside.

Reader, *do you know the love of Christ?* It is a wondrous subject, full of sweetness, and full of power. You know nothing worth knowing, until you know the love of Christ. This is a subject that will soothe your sorrows, cheer your heart, disperse your fears, conquer your doubts, and fill you with joy and peace unutterable. *Do you realise the love of Christ?* It constrains powerfully, but sweetly. It lifts us out of self, raises us above the influence of the smiles, or frowns of man, and makes us bold and conquerors in God's cause. This power will enable you to face the fiercest foes, to endure the greatest tribulations, to engage in the most arduous undertaking, and to brave the most cruel death for Christ. *Are you influenced by the love of Christ?* So influenced, as to hate sin, separate from the world, and unite with the Church? So influenced, as to be active in his work, zealous in his service.

and liberal to his cause? Or, have you never seen its glory, felt its power, or acted under its influence? If a stranger to the love of Jesus, you are a stranger to the best, the sweetest, the most profitable thing that a mortal can know. Better be a stranger to any thing, to every thing, than be a stranger to the love of Jesus. O Holy Spirit, shed this love abroad in our hearts, and may we be very zealous, self-denying and useful, because "*the love of Christ constraineth us.*"

O my Lord, I've often mused
On thy wondrous love to me;
How I have the same abused,
Slighted, disregarded thee!
To thy church, and thee a stranger,
Pleased with what displeased thee;
Lost, yet could perceive no danger,
Wounded, yet no wound could see.

But unwearied thou pursuedst me,
Still thy calls repeated came;
Till on Calvary's mount I viewed thee,
Bearing my reproach and shame;
Then o'erwhelmed with shame and sorrow,
Whilst I viewed each pierced limb,
Tears bedew the scourges' furrow,
Mingling with the purple stream.

I no more at Mary wonder,
Dropping tears upon the grave;
Earnest asking all around her,
Where is he who died to save?
Dying love her heart attracted,
Soon she felt his rising power;
He, who Mary thus affected,
Bids his mourners weep no more.



THE BEST FRIEND.

WHAT a dreadful thing is sin. It has not only alienated man from God, but it has alienated man from man, and even snapped asunder the nearest, dearest, and strongest bonds that bind society together. It sets men against men, nation against nation, and dries up the fountains of a parent's love. The Psalmist supposed the possibility of this, and drew comfort from his knowledge of God in the prospect of it. His words are touching and encouraging, "*When my father and my mother forsake me, then the Lord will take me up.*" Ps. xxvii. 10.

THE TRIAL SUPPOSED. We may be forsaken by our friends, our near friends, our nearest and dearest friends. The child may be forsaken of its parents. It has been so. There are instances of such unnatural conduct still. Fathers have lost all paternal feelings, and mothers have outlived a mother's love. The love of strong drink has produced this terrible effect in some—pride in others,—and licentiousness in others. Sometimes the fault has been altogether with the parent, and sometimes it has been

occasioned by the sin of the child. The prodigal has left his home to live in luxury, riot, or sin, and parents from disgust have disowned their child. Some daughters have wounded their parents' hearts so deeply, and have sunk so low in society, that they have been excluded from the parental heart and home. Some parents, poisoned by superstition, have hardened themselves against their offspring, and for Christ's, and for truth's sake, they have cast them off. This has been the case often with Papists, nor have there been wanting instances of such cruelty among Protestants. Well, suppose the worst, both father and mother may forsake, and the poor believer may be cast on the wide world. Will he be left destitute? Will he want a friend? Mark,

THE CONFIDENCE EXPRESSED. "*Then the Lord will take me up.*" This supposes a knowledge of God, some faith in him, and an application made to him. God has revealed himself to us in his word, and more clearly in his Son: he reveals himself to us by his Spirit, and so we come to know him. This always produces faith in him, so that the soul can trust him, and commit itself unto him. So when troubles and trials come, there is an application made to him, and then he espouses our cause and takes us up. If like the poor forsaken infant cast out into the open field, we lie neglected and miserable, *he will pass by, look upon us, bid us live,*

and perform every necessary act of kindness for us. If like the rejected bride, he see us desolate, lonely, and unhappy, he will call to us, and draw us unto himself. If like the wandering pilgrim he see us wandering in the desert where there is no way, he will come after us, find us, lead us about, instruct us, and keep us as the apple of the eye. If like the lost sheep, we are wandering about upon every mountain, and every hill, he will, shepherd-like, both seek and search us out, lay us on his shoulders, and bring us to his fold, in safety and in peace; or, without a figure, he will appear for us, especially indulge us, graciously adopt us for his own children, and be more than father or mother, or both unto us.

See what sin has done. It has made parents monsters, and many children little better. It has not only turned Eden into a desert, and the world into a wilderness, but it has entered our households, and broken up the sweetest associations, and divided the nearest relatives. *See how grace triumphs.* God takes the creature's place, and becomes a father of the fatherless. He manifests more than a father's care, and more than a mother's love. *How blessed a thing is real religion.* We cannot lose by it, let us be called to part with what we may. Hear how sweetly Jesus speaks on this subject, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or

lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

Young people, seek the Lord, and seek until you find him; for finding him you are made for ever. Fatherless children, come to Jesus, and God will be to you a father, a mother; yea, more than father or mother can be, look to the Lord, for "in him the fatherless findeth mercy." Tried soul, trust in the Lord, he bids you trust him, he will honour the trust that you repose in him. If forsaken of friends, relatives, and acquaintances, look to God as your friend, and he will take you up. Believer, prove the Lord, venture in his cause, plead his word, rely on his faithfulness, and you will find that when father and mother forsake you, then the Lord will take you up. Aged Christians, witness for the Lord. Can you not look back upon trying scenes, distressing circumstances, and almost overwhelming troubles; and did you not find, that when creatures failed you, when all on earth proved impotent to help you, that the Lord took you up? Yes, yes, he has helped you in six troubles, and in seven he has not forsaken you. Having obtained help from him, you continue until now, and in the decline of life, as you are going down the steep of time, you can lean on him, and peacefully leave your future with him.

THE SYMPATHY OF JESUS.

Who does not know the value of sympathy ? How sweet, in the season of trouble, is the presence of a friend, who with a loving heart, has experienced personally, the very affliction under which we groan. Many may desire to comfort us, and with the best intention may endeavour to do so, but for want of experience, are not qualified, and therefore fail. Sympathy generally flows from suffering, and it is that which makes the sympathy of Christ so sweet, he has passed through the same sorrow before us. He not only became man, but a poor man ; not only a poor man, but a persecuted man ; not only a persecuted man, but a man of sorrows. How sweet the Apostle's representation of him, "*For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*" Heb. ii. 18.

THE SAVIOUR'S EXPERIENCE. *He was tempted or tried.* Tried by his Father's command, to lay down his life for his sheep. John. x. 18. Tried by his Father's providence, which arranged and brought to pass, all the sufferings he endured. *He was tried by poverty, having no home of his own.*

infancy, youth, or manhood. The endearments of one's own house were not for him. He had not where to lay his head. He was tried by false friendships, and few things pierce deeper or wound us more, than when he who eats bread with us, lifts up his heel against us. He was tried by the dulness of his disciples, who though he spake so plainly, and wrought so wondrously, yet understood him not. He was tried by bold and daring foes, the rabble and men high in office, soldiers and civilians, Jews and Gentiles, combined to oppose and persecute him. He was tried by weariness, hunger, and thirst; but more especially by his bitter agonies in the garden, and on the cross. The pain, the shame, the degradation of his death, were dreadful. Every sense was insulted. Every limb was mangled. Every faculty of his soul was tortured. Heaven, earth, and hell seemed to combine to bruise him, torment him, and put him to grief. Oh, Saviour, thine was a life of sorrow, thine was a death of agony! Was there ever sorrow, like unto thy sorrow; or sufferings, like unto thy sufferings? From thy birth to thy death, from thy manger to thy grave, thine was a life of privation, self denial, and pain!

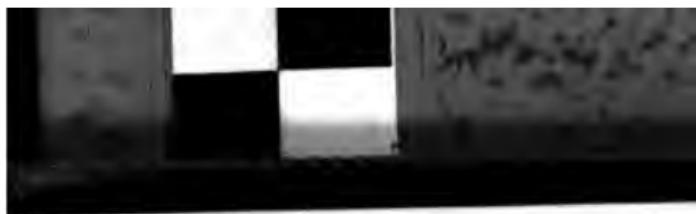
But he was *tempted by Satan*, or solicited to do evil. In the desert, for forty restless days, and sleepless nights—on the top of the mountain, or the pinnacle of the temple,—in the garden of Gethsemane—and on the cross

on Calvary, he was plied with every temptation, that was likely under the circumstances to succeed, and lead him into sin. Threatenings were employed, and promises were made, to induce him to turn aside from the one straight path of obedience. He could say with an emphasis, "My soul is among lions ; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." Precious Lord Jesus, how was thy pure intellect assaulted with the vilest blasphemies, the foulest suggestions, and the most horrible solicitations ! How was thy true and loving heart plied with evil thoughts, pierced with fiery darts, and assaulted with all the battering rams of hell ! Well, well may it be said, "*He suffered being tempted.*"

The feelings of Jesus were most acute. His finely balanced and highly cultivated mind, must have felt severely his association with the lowest of human kind, and the most degraded of infernal beings. The prince of light, in contact with the prince of darkness. The Holy One of God, in conflict with the personification of every evil. His sufferings were constant, day by day, week by week, month by month, and year by year. From friends and foes—from devils and from God. His life was a life of trial—a life of faith,—a life of obedience. In every way, and by every agency, his integrity was tried—
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faith in God, when every thing was calculated to generate doubt or unbelief, he had to walk—and the most painful and flesh crucifying commands, he daily obeyed. To his Father's will, he always deferred ; according to covenant arrangements, he always walked ; and as predicted by the Prophets, he at length laid down his life. Blessed Redeemer, whenever tempted to think much of my sufferings, may I think of thine, and have fellowship with thee as the suffering Saviour of my soul !

THE RESULT. *He is able to succour them that are tempted, or tried.* He is fully qualified, as he knows in his personal experience, what trials and temptations are. He can have a *fellow feeling with us*, and he has. He is touched with the feeling of our infirmities. He is at once a merciful and faithful High Priest. If our hearts are torn now, his was once, and he has a vivid remembrance of it : and as one, who has once suffered from a wound or disease, when he sees another suffering in the same way, remembers and seems to feel over again his sufferings, and therefore tries to soothe and cheer the sufferer, so does Jesus. He has in heaven the human heart, which he had here on earth : and still it is written, “In all their affliction, he is afflicted.” Jesus remembers *his own sufferings* when he sees ours, and is *able to succour, or ready to run to our help,*



strengthening us, and upholding us with the right hand of his righteousness. *He is merciful to the tempted.* He takes their misery to heart, limits the power of the tempter, and faithful to his word, he makes a way for our escape. He deals faithfully with us, as well as mercifully: correcting our faults, reproofing our follies, enforcing his precepts, exercising our graces, and then delivering our souls.

Temptation to Jesus, was an awful reality. He felt it far more acutely than we do, or can. His temptations were so timed as to give them additional force and power—in hunger, in weakness, and in the hours of suffering he was tried most. *Having passed through trials and temptations himself, he lives to bring his people through.* This is his work now. With this object he intercedes above. To this end he works by his providence, and overrules all for our good. He who once sunk in the deep waters where there was no standing, sympathises with us when he sees us sinking. He who exclaimed, “all thy waves and thy billows are gone over me,” watches over us when the storm and tempest beats heavy upon us. Believer, rejoice that thy Saviour is a tried Saviour, one who knows all thy sufferings, from his own bitter experience. Tempted soul, look up, Jesus, who is at God’s right hand, was once tempted in all points like as thou art—he can

succour thee, call upon him and he will Sinner, make this Saviour thy friend, then in all thy sorrows, griefs, and woes life and all its trials, and in death and all agonies, thou wilt have one to succour, port, and deliver thee.

With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bowels melt with love.

Touch'd with a sympathy within
He knows our feeble frame :
He knows what sore temptations mean
For he has felt the same.

But spotless, innocent and pure,
The great Redeemer stood,
While Satan's fiery darts he bore,
And did resist to blood.

He in the days of feeble flesh
Pour'd out his cries and tears,
And in his measure feels afresh
What every member bears.

He'll never quench the smoking flax,
But raise it to a flame ;
The bruised reed he never breaks,
Nor scorns the meanest name.

Then let our humble faith address
His mercy and his power,
We shall obtain delivering grace
In the distressing hour.



CONFIDENCE IN GOD.

THE life of most Christians, is a life of trial. This always has been the case, and therefore, the Bible, which records the experience of the Lord's people, is such a precious book. We can always find a companion here. One who has travelled the same road, passed through the same afflictions, and felt the same fears. This is particularly the case with the book of Psalms, which contains the inward experience of some of the most favoured of the Lord's people. Here we see how they felt, hear what they said, and learn what purposes they formed. When Absalom rebelled against his father, Ahithophel turned traitor to his king, and most of the people followed these ungodly leaders, we are introduced to the secret thoughts of the man of God. We hear him complain, predict, and pray—and mark the wise conclusion he formed, as he said, "*As for me, I will call upon God; and the Lord shall save me.*" Ps. lv. He did call, and the Lord did save him, and it is written for our instruction, encouragement, and comfort. Observe,

HIS TRIAL. That which seemed to affect him most in this psalm, was the conduct o

his false friend ; one who had been very dear unto him, but was now turned his foe, and was with his foes planning his destruction, and giving counsel against him. Such conduct always wounds deeply, it pierces to the very heart. *Here was hope blighted.* He expected better things, he looked for brighter days, but was bitterly disappointed. If the tree had not blossomed, or if the blossoms had not set for fruit ; or if hope had not been raised so high, the disappointment had not been so great. O how painful it is, when with us, as with Job, our hope is removed like a tree ! The storm gathers, the tempest roars, the tree is torn up by its roots, and lays prostrate on the ground, so it was with David's hope, and so it is at times with ours. *His confidence was destroyed.* He had confided in Ahithophel, had opened his whole heart to him, and enjoyed sweet counsel with him, and now he plays him false. Can he ever trust another ? Is it any wonder if he say in his haste, "All men are liars ?" And have not we suffered from the same cause ? Has not the advice of the prophet been applied with strange emphasis, "Trust ye not in a friend, put no confidence in a guide ?" *His prospects were beclouded.* He was driven from his palace and his kingdom, and every thing looked dark and dreary. The aged monarch, bare-footed, and bare-headed, went up mount Olivet, weeping as he went up, and all the people wept with him. It is

painful at any time to have our prospects beclouded, but it is especially so in old age, when we feel unable to do as we have done, and want rest and attention. Let us not set our minds upon any thing here below, nor make sure of any thing, for our most promising hopes may be blighted, our confidence in our firmest friend may be destroyed, and all our prospects may be suddenly beclouded. Let us notice,

HIS PURPOSE. "*I will call upon God.*" When creatures fail us, then we must repair to the Lord, who has graciously promised. "*I will not fail thee, nor forsake thee.*" Here is a sweet view of prayer. It is calling upon God *to speak with him.* This often eases the heart, and relieves the mind. Converse with our heavenly Father, always does us good. We can speak freely to him, telling out all that we think, feel, fear, or desire. It is calling upon God *to consult him.* He has promised to counsel us, and in all cases of difficulty or perplexity, when we know not what to do, or which way to take, it is our wisdom to call upon God for his counsel. The Lord giveth wisdom." He says, "*I will counsel thee, mine eye shall be upon thee.*" It is calling upon God *to ask a favour of him.* He says, "*Ask, what shall I give thee?*" He directs, "*Call upon me in the day of trouble.*" And true prayer is coming to God for favours, asking him for blessings, and those blessings which our circumstances

teach us that we need. It is calling upon God *to confide in him*. To tell him the secrets of the soul, to entrust him with what we value, to put our entire case into his hand. What a relief, what a comfort have we often found it, to cast our burden on the Lord, to commit ourselves and all our concerns into his hands, and leave them there. It is calling upon God *to get comfort from him*. At the throne of grace, often, very often, do we obtain the sweetest comfort, in the midst of our bitterest sorrows, and the sweetest peace, in the midst of tumult and confusion. It is when we call upon God, that he comforteth us in all our tribulations, and gives us songs in the night. Mark,

HIS ASSURANCE. "The Lord will save me." Prayer, often inspires us with confidence, and we feel sure that the Lord who listens to our cries, will appear for our deliverance. The Lord will save me, for he is able, being omnipotent ; he is disposed, being my father, and possessing a father's heart ; he only waits to be asked, for he loves to grant the requests of his children ; or it may not just now be the best, or the fittest time. When it is, he will save me. He will deliver me in his own way, by the means he is pleased to select, in the time he has wisely appointed, and so as to advance his own glory and praise. He will deliver me so as to prove the power of prayer, as in the case of Jacob and Hezekiah ; so as to display the folly of my foes.

as in the case of David and Daniel; so as to prove the truth of his word, as in the case of all his people. Yes, the Lord will save us, in answer to prayer, as his word everywhere testifies.

Let us expect to be tried, for we shall be, and perhaps sharply; yes and often. The Lord trieth the righteous. Let us carry all our trials to the Lord, who will look upon them, sanctify them to us, and give us a happy issue out of them all. Let us call upon God for help in trouble, for wisdom to manage trouble, and for an honourable deliverance out of trouble. Let us look for the deliverance we ask, for the Lord loves to be trusted, and to see his children expecting him to be as good as his word. The Lord will save, cost what it may, he will give Egypt for the ransom of his people. Yea, as he has said, "I will give men for thee, and people for thy life." Though it cost him the life of his dear Son, he would save. Therefore the apostle's most comforting conclusion, "He that spared not his own Son, but delivered him up for us all; how shall he not with him also, freely give us all things?" The Lord will save for his word's sake, which is, "I will deliver thee." He will save for his love's sake, which is stronger than death, vast as eternity, and changeless as his glorious nature. He will save for his child's sake, therefore he says, "How shall I give thee up?" How can he give up b

child, which has cost him so much, which he loves so much, and to whom he has promised so much? He cannot. He cannot. In all times of trouble, of trial, of persecution, and of distress, the purpose of David shall be mine, "*As for me, I will call upon God, and the Lord shall save me.*"

'Twas thus the saints of God,
His messengers and seers,
The narrow path of suff'ring trod,
And walk'd this vale of tears;

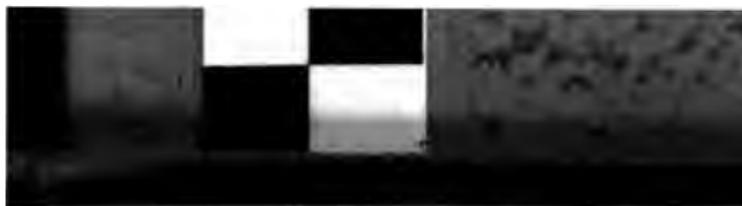
Through sore afflictions past
To better worlds above;
And more than conquer'd all at last,
Through our Redeemer's love.

Suff'lers, like them, beneath,
Through much distress and pain,
Through various toils of sin and death,
We come with them to reign.

Jesus, our glorious king,
Shall wipe our tears away,
And call us up, his praise to sing
In everlasting day.

Chang'd by his mighty love,
We shall be as our Lord,
And fill our destin'd thrones above,
Now promis'd in his word.

Glory shall end the strife,
And in these bodies shine;
Jesus, our everlasting life,
Our flesh shall be like thine!



THE KING'S HIGHWAY.

In anticipation of the expiration of the seventy years' captivity in Babylon, the prophet Jeremiah was directed and inspired by the Holy Spirit, to stimulate, encourage, and direct the Jews in reference to their return to their own land. And among other things he said to them, "*Set thine heart toward the highway.*" Jer. xxxi. 21. The way by which many of them were brought into Babylon, and the way by which all of them must return. Now as there was a highway from Babylon to Zion, so there is a highway from earth to heaven, and to this I wish now to direct attention.

THE OBJECT. The highway, that is Jesus, for he is the way, and no man cometh to the Father but by him. Now this is the way that just suits sinners, and it is the only way that will suit them. It suits them, because *it is a way in which we can get rid of sin.* We no sooner enter on this way, than we get rid of the guilt of sin from the conscience, the power of sin from the heart, the practise of sin from the life, and the penal consequences of sin from the person. *It is a way in which we acquire a title to property.*

When a government wishes to colonise, it often offers a grant of property to emigrants, to induce them to leave their native land, and sail for a far-off country. So when we enter upon Christ, the highway to the land of glory, we acquire a title to an inheritance which is incorruptible, and undefiled, and that fadeth not away. *It is a way in which we find provision made for the entire journey.* What Joseph said in reference to his brethren, "Give them provision for the way," Jesus does in reference to all who seek to go to glory by him. Here we find strength and wisdom, comfort and courage, the bread of life, and the waters of salvation. No one can faint by the way, or fail of reaching the end from want. There is provision made for us from the first step out of a state of sin, until we step into glory. *There is, in this way, the certainty of a safe arrival.* The righteous shall hold on his way. No funeral was ever seen on this highway. No bleached bones of pilgrims who had sunk and perished by the road, were ever seen here. All who enter upon Christ, all who start aright, arrive safe at the journey's end. O blessed way, where we get rid of all sin, get an unquestionable title to heaven, find plentiful provision for our journey, and prove that as our day, so is our strength, until we arrive at Mount Zion. This way is plain, the simplest mind can-

not mistake it—it is believe only, trust in Christ alone, venture wholly on Christ, and thou shalt be saved. It is *well trodden*, for from the days of righteous Abel until now, pilgrims more or less numerous have trodden this way. Millions have proved it to be suitable, safe, and certain. It is very often found to be a *short way*. The thief on the cross found it so, and so have many others. They have stepped out of self on to Christ, and have passed in a very brief space of time to glory. Just the way to suit weak, weary, and dying sinners. It is a *free way*, no toll bars, no turnpikes, no conditions, all is free. Whosoever will may enter on it, pass along it, and reach the home of the blessed by it. It is a *public way*, the king's highway. The peer may walk with the peasant, and the pauper with the sovereign. The publican and harlot, have the same right to use it, as the most chaste and moral. Character is not required. Whosoever will may come, and travel unmolested to Canaan. It is a *living way*. It gives life. It increases life. It ensures life. It introduces to everlasting life. Death never set his foot on it, nor ever will. It is the *only way*. By this way any one can get to glory, but by no other. By this way, the greatest number, of the greatest sinners, may escape from the wrath to come. But by no other way can any one reach the promised land.

that it were thronged by perishing souls, hastening from earth to heaven !

THE EXHORTATION. *Set thine heart toward the highway.* Reader, do you need this exhortation ? Or, are you on this road ? Don't try any bye path, neither pope nor prelate, priest nor presbyter, ceremony nor sacrament, but come to Christ at once—venture on Christ alone. Direct the eye to this highway,—let the heart move in the direction of it, be sure you enter upon it, persevere in it, and think often of the glorious end to which it leads. Do not fancy you are in the way when you are not. Do not be deceived by a dream. But make sure work of it. In the way you are safe ; but out of it, you are lost for ever, Are you willing to leave the Babylon of this world ? Many to whom Jeremiah spake were not willing to leave Babylon of old, and therefore they perished there. Will you start for Mount Zion at once ? For what should you wait ? Why should you delay ? What will you get by it ? Rather, what will you lose ? If you are willing, listen to the prophets advice, "*Set thine heart toward the highway.*"

Make up the mind then, solemnly, seriously, deliberately make up the mind. Be determined to escape from wrath, to obtain salvation, to find a home in the promised land. Never rest out of this way. Rest not in desires, resolves or wishes, but enter

upon the way, make thorough work of it. The entrance is strait, but you may pass it. You must strip, and give up self, sin, and the world, and then you pass. There is plenty of room for the sinner, the naked sinner, any naked sinner, but only the naked sinner. The way is narrow, but it is wide enough for you. As great sinners as you have travelled this way, and gone singing from earth to heaven. As peculiar sinners as you, have entered the strait gate, and journeyed along the narrow way, the grace that enabled them, will enable you. It is only *repent*, or change your mind, which has been to live in sin, reject Christ, and go with the world—*believe*, or venture on Christ, trust in Jesus, commit yourself to him, renouncing all and every thing beside—*give God the heart*, the whole heart, the heart just as it is : give it him to cleanse, adorn, and save—and *thus for glory make a start*.

Is there any difficulty, *ask the way*, only be sure you ask of those who know. Take the prophet's representation for your example, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping ; they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten. Imitate Israel in the days

Jeroboam, who withstood the temptation of the King, and "set their hearts to seek the Lord God of Israel." So you will enjoy the blessing of which David sung, "Blessed is the man whose strength is in thee; *in whose heart are the ways of them.* Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."

Beloved, there is a way from earth to heaven, from sin to holiness, from condemnation to justification, from death to life. That way is Jesus, to that way you are welcome. In that way you may walk and find peace, enjoy pleasure, escape dangers, and obtain everlasting life. You will either walk in it, or you will not. If you will not, there is but one other way, and that is the way of death. "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate and narrow the way that leadeth unto life, and few there he that find it." Therefore Jesus exhorts in another place. "Strive to enter in at the strait gate"—strive as if in an agony—as if life and eternal glory depended upon it—strive, nor leave off striving, until you are safe through the gate, and travelling in the way.

"I CHANGE NOT."

EVERY thing created is liable to change. Angels have changed and become devils. Man changed and became a sinner. The world has changed, and lost its original beauty and excellence. The seasons change, winter gives place to spring, spring to summer, summer to autumn, and autumn to winter again. Our feelings change, the sad gives place to the joyous, and the joyous to the sad again. Our circumstances change, the poor become rich, and the rich become poor. Our relations change, some are removed by death, others to a distance, and some become alienated from us. All within and without may change, and there may be greater changes than we have ever witnessed yet.

But amidst all the changes we have experienced within, or witness without, we have one unfailing source of comfort, the Lord changes not. He is the same, and will be the same for ever. He is in one mind, and none can turn him. Let us then seek to be impressed with this cheering declaration made by God himself, "*I am the Lord, I change not.*" Mal. iii. 6. Blessed be his holy name, with him change is impossible.

Here is our rock, on which we may rest. Here is one friend on whom we may always depend. An unchanging God, lays an unchangeable foundation, for our faith, hope, and comfort. With David, therefore, amidst all the changes of life we may sing, "The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted." What the Lord was, he is; and what he is, he ever will be.

There can be no change in his *love*. Other's may cease to love us, may even turn against us, and hate us—but if the Lord love us once, he loves us for ever. Having loved his own that are in the world, he loveth them unto the end. His love is everlasting. It is like his nature, eternal. If the Lord love me in January, he will love me in June, and if he love me in June, he will love me in December. The God of love, who has set his love upon us, says, "*I change not.*" Go back as far as we will, we shall never arrive at the beginning of his love; and go forward as far as we may, we shall never come to the end of it. The love of God is eternal love.

There can be no change in his *purposes*. Originating as they do in the highest wisdom, formed as they are for the glorifying of his own nature, comprehending as they do all our wants, and aiming as they do at our welfare, they are unchangeable. According to his eternal purpose, which he purposed in Christ Jesus our Lord, he arranged all things

that concern his people, both on earth and in heaven ; and now he worketh all things, after the counsel of his own will. All his purposes culminate in this one point, to do us the greatest good, and in so doing to get himself the greatest glory. God's purposes embrace all the days of the year, and all the events of every day in the year ; and, therefore, though I know not what may take place, I know that all things shall work together for good to them that love God, and are the called according to his purpose.

There can be no change in his *promises*. The word of the Lord standeth for ever, and the thoughts of his heart unto all generations. God has made many exceeding great and very precious promises, they embrace all his people, they provide for all our wants, they forbid all our doubts and fears, and they secure to us all possible good. There is a promise for every day, to meet every trial, to cheer every believer, and to give us confidence under all the changes of life. By the promises, God pledges himself to his people, and engages to supply all their wants, conquer all their foes, and glorify himself in all their changes. God's promises are as immutable as his nature, for heaven and earth may pass away, but his words shall never pass away. Man may break his word, God cannot—man may change his mind, but God will not.

There can be no change in his relation. Is



may cease to love their children, or
to care for their offspring, may not
help or interfere for those who ought
dear to them as life itself—but it can
be so with God. He asks, “Can a man
forget her sucking child, that she should
have compassion on the son of her
own body?” He admits, “Yea, they may forget.”
He adds, “Yet will I not forget thee.”
“If us he may, he will, if we need it, lay
his back upon us, close his door over us,
shut up his heart against us, he never
will.”

There can be no change in his nature.
Through Jesus, he has a fellow-feeling with
his people, he is touched with a sympathy
for their infirmities, in all their afflictions,
and for all their afflictions. His heart throbs in unison
with theirs. He even makes their burden
his own.

"I CHANGE NOT."

Does the Lord say to us, "*I*, Then he encourages us to trust him with unshaken confidence. We may do all times. We may trust him with value most. We may trust him with good in our experience, every promise word. However the dispensation of Providence may change, he will remain the same, resting in his love; therefore I say with Job, "Though he slay me, I trust in him." Let us endeavour to practise a full, steady, and constant trust in the Lord from day to day, remembering that "they that trust in the Lord shall not be ashamed." Mount Zion, which cannot be removed, abideth for ever."

Does the Lord say to us, "*I change not*." Then we may go to him in all our difficulties, and troubles; we may pour our hearts before him, plead his promises, and expect answers of peace from him. He who heard and answered Moses, will hear and answer us. He who led David and delivered him, will listen to us and deliver us. He who appeared for Israel in the desert as their circumstances required, will appear for us as ours may require. The God of Abraham is ours, and he will be to us what he was to Abraham, even our shield, and exceeding great reward.

Does the Lord say to us, "*I change not*." Then let us rejoice and be glad, for immutability will be the ground of

rity, the source of our comfort, and the foundation of our peace. What shall we fear with God, the unchangeable God on our side? Of whom shall we be afraid, with the omnipotent and immutable Jehovah, to take our part? Beloved, let us anew surrender ourselves to God, exercising confidence in God, and engaging to work for God.

Sinner, if God will not change you must, or your end will be fearful. He has said, "The wicked shall be turned into hell, and all the nations that forget God." You are either wicked or righteous, depraved or holy; if the former, your doom is dreadful, except you repent. Change, God will not, change, you must, or die without mercy, perish without pity, and be punished without end. O come to Jesus, and obtain pardon, peace, and everlasting life.

To gospel grace, a boundless store,
Salvation full and free,
I am, saith Christ, the only door;
Come, enter in by me.

Come, ye who feel the guilt of sin,
Here's healing balm for you,
A living way to enter in,
By blood divine, I shew.

Why will ye toil at Sinai now,
When I was cursed for thee?
Come, learn at sovereign grace to bow,
And enter in by me.

BLESSED OF THE LORD.

GOD sometimes blesses his people so visibly, succeeding their efforts and crowning their labours, that their very enemies see it. This was the case with Isaac when he dwelt at Gerar, so that Abimelech acknowledged it, and said unto him, "*Thou art now the blessed of the Lord.*" Gen. xxvi. 29. The same may be said of all the Lord's people. Let us look at,

THE FAVOUR. "*Blessed of the Lord.*" They are the objects of his special love. The care of his special providence. The habitation of his Holy Spirit. The bride of his beloved Son. What a favour—what a privilege is this! They are blessed with the pardon of all sin. With access to God with confidence. With true and solid joy. With the prospect of a glorious, immutable, and eternal inheritance. O blessed state! Happy are the people that are in such a case—yea, blessed are the people who have the Lord for their God.

THE PROOF. "*Thou art now the blessed of the Lord.*" Thou hast a spirit of prayer, drawing nigh unto God. Thou hast faith in Jesus, as the Lamb that was slain. Christ is precious to thee, as thy life, thy all. The

love of God is shed abroad leading thee to love God again come out of the world, art dist world, and livest above the v art united to God's people, est the excellent of the earth. Y God's providence, which ever your friend. Or, if you can things in yourself, you have a sire for God's blessing, an arde see the good of his chosen, a crying of soul to spend an his blessed ones.

God's blessing is everlasting who possess it will reign in life Lord Jesus Christ. Those who blessing prove it in their life, conversation. Those who do often be tempted and tried on t doubts and fears will harass them. It is very probable, if th men will curse; and if the men will persecute. This is th to be enquired into, and ascen the blessed of the Lord? If ual blessings are mine. If so, king, will say unto me, "Come, my Father, inherit the kingd for you, from the foundation . If I am blessed of God, man's art me; all that happens will for my good, and at last, I sh

the joy of the Lord, to be happy and holy for ever.

If we are not the blessed of the Lord, we are under his curse. We have broken his law, and have not believed his gospel. We have grieved his heart, and have not applied to him for a pardon. To be accursed of God is dreadful. It was the bitterest ingredient in the Saviour's cup of sorrow. It is the most terrible thing in hell. Yet multitudes, multitudes, live unconcerned under God's curse. They may be delivered from it, but they will not seek deliverance. They may come under his blessing, but they will not come to Jesus that they may do so. O strange infatuation! O perilous condition! O terrible prospect! Reader, what are you? Are you now the blessed of the Lord? Or, are you accursed of God? One or the other you must be—get the matter decided if it is not. Live not in a state of uncertainty, much less in a state of unconcern. To be blessed of God is to have life, plenty, and glory—but to be accursed of God is death, destitution, and everlasting punishment.

Gracious Lord, give us thy blessing. Bless us with a correct knowledge of ourselves, with living faith in Christ, with a sweet sense of the pardon of sin, with the witness of the Holy Spirit to our adoption, and with pleasant foretastes of everlasting glory, for Jesus' sake. Amen.



REAL AND PERFECT.

appears to be the twilight state
ver's existence. He knows a
things, but is not profoundly
with any thing. All here is
d partial, but we are looking
ie perfect and complete. As
When that which is perfect is
it which is in part shall be done
Cor. xiii. 10.

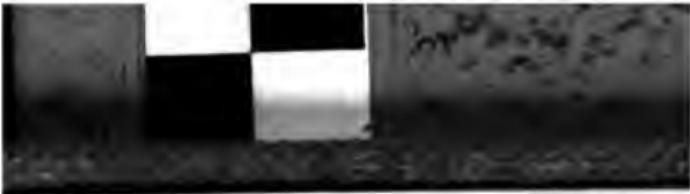
yet we shall ever be adding to its stores. Our love will be perfect, and yet it will ever be expanding and increasing. Our joy will be perfect, and yet it will ever be deepening and widening. Our holiness will be perfect, and in purity we shall shine forth for ever. Our obedience will be perfect, no duty will be omitted, nor any precept be violated. Our possessions will be perfect, for we shall inherit glory, and possess God as our portion for ever. Our victory will be perfect, every foe completely and for ever overcome. Our satisfaction will be perfect, not one uneasy desire, or anxious wish, remaining. Blessed state! Glorious prospect! Delightful anticipation! We shall be perfect. All about us will be perfect. Every enjoyment will be perfect.

Once, we knew nothing at all of spiritual things, all was darkness. We were in darkness, nor only so, we were darkness. Thank God, that is not our state at present. Our present knowledge is all of free and sovereign grace. By the grace of God we are what we are, as we are, and enjoy what we do. The present is preparatory to the future. We are not what we were. We are not what we shall be. We are in a kind of intermediate state. The end will crown the course. The perfect day will soon dawn upon us. Heaven and all its glorious realities will be ours in possession. The partial will soon give way to the perfect. When

ever we may possess or enjoy at present, God has provided some better thing for us.

Friend, do you possess in part? Have you any spiritual knowledge of God? Do you love God sincerely, though not perfectly? Do you enjoy spiritual things more than you ever did carnal things? Do you obey God's commands from your heart? Do you possess the Spirit of Christ? Do you gain any victories over the world, and Satan, and your own fallen nature? If so, that which is perfect will soon come, and then that which is in part shall be done away. But if you know nothing of these things, your future is dark, and eternity will to you be darkest of all.

Believer, you will never meet with perfection below, all within and all without, is imperfect. There is perfection in Christ, keep the eye fixed on him. That which is perfect is coming, be daily on the look out for that. When that which is perfect is come, then that which is in part shall be done away. Holy Saviour, fix our minds on that. Ever blessed Spirit, daily meeten and prepare us for it. Father of mercies, we bless thee for the prospect of perfection.



THE END.

THE end of life is just before us, which to many will be the end of hope, the end of peace, and the end of comfort. For, if life ends before salvation is secured, before union to Christ is realized, it will be an awful end. All that will remain will be suffering and sorrow, pain and anguish, darkness and despair. But, if we are found in Christ, the end will crown the whole, as it will be the end of trouble and trial, the end of sadness and sorrow, the end of doubts and fears, and the end of ignorance and sin. All the future of the believer, will be bright and blessed, grand and glorious, sublime and holy. The Christian will be like his Lord, and with his Lord for ever.

The end of this dispensation is not far off. Jesus will soon come as he has promised. He will take to himself his great power and reign. He will come in his own glory, in his Father's glory, and all the holy angels with him. He will come, and render a reward to his servants the prophets, and to all who fear his name, both small and great. Then will he execute judgment ^{on his} enemies, and punish them that hate him.

What a grand, yet awful event will the coming of the Son of God be. My soul, prepare for it, live looking for its appearing, and patiently work and wait, until it comes. Yet a little while, and he that shall come, will come, and will not tarry.

The end of my little book is come. I must lay down my pen, and look up to my Lord and Master, as I have done while writing it, and beseech him to bless it. O that it may be used to bring many souls to Jesus, and to comfort many more, along life's weary road! The writer and reader may never meet on earth, but we *shall* meet, and each of us must give account of himself to God. I must account for the writing of it, and you for the use you have made of it. Will it witness for you, or against you, at that great day? Will it prove a savour of life unto life, or a savour of death unto death? Will it be a lamp to guide our footsteps to glory, or will it be a witness against us, in our conscience now, and before the judgment seat of Christ at last? Gracious Lord, put power and unction into this work, that both saints and sinners, may glorify thy name for it. Glory, honour, praise, and power, be unto the Lamb for ever. Hallelujah, Amen.



"ASK, WHAT I SHALL GIVE THEE."

Give me a lively, humble, cheerful frame,
Grace to support and keep me free from blame;
Give me a prayerful meditative mind,
A tender conscience, and a temper kind.

Give me to feel devoted to my God,
To live and walk by faith in Jesus' blood;
Give me to know and feel my sins forgiven,
And find in Jesus' love a present heaven.

Let me enjoy sweet union to the Lamb,
And hold communion with the great I AM :
Give me the Spirit's witness in my heart,
Nor ever let me from thy precepts start.

Give me to trust thee in each trying hour,
Nor ever doubt thy mercy, love, or power;
Give me to feed on Christ the bread of life,
And live above the world's debasing strife.

Give me to speak of thee to those who seek,
To help the timid and support the weak;
Through me let many sinners come to know,
The blessings which from Jesus' fulness flow.

Let me attest thy power while here I live,
And when I die my ransom'd soul receive;
Through life and death, O may my spirit prove
The pleasing wonders of thy matchless love.



